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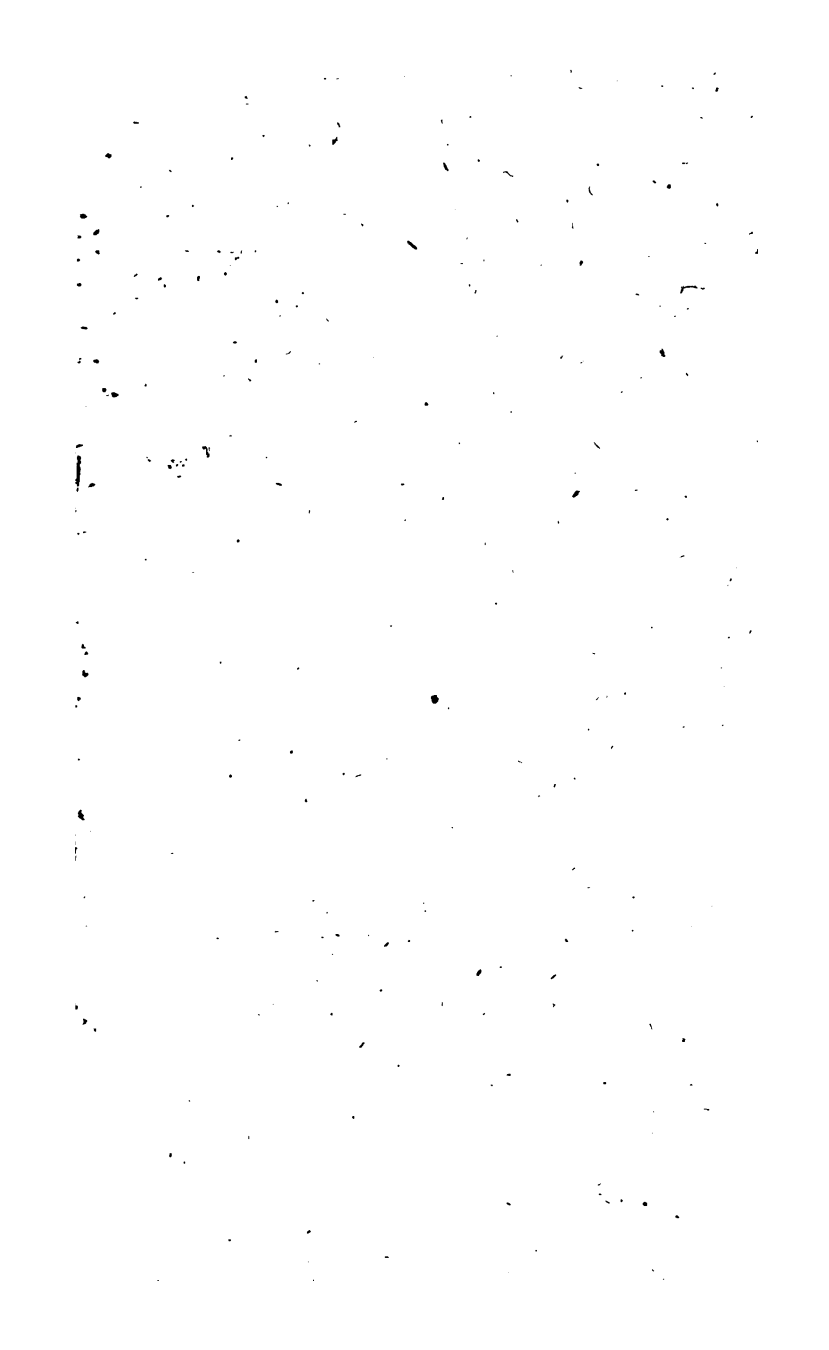


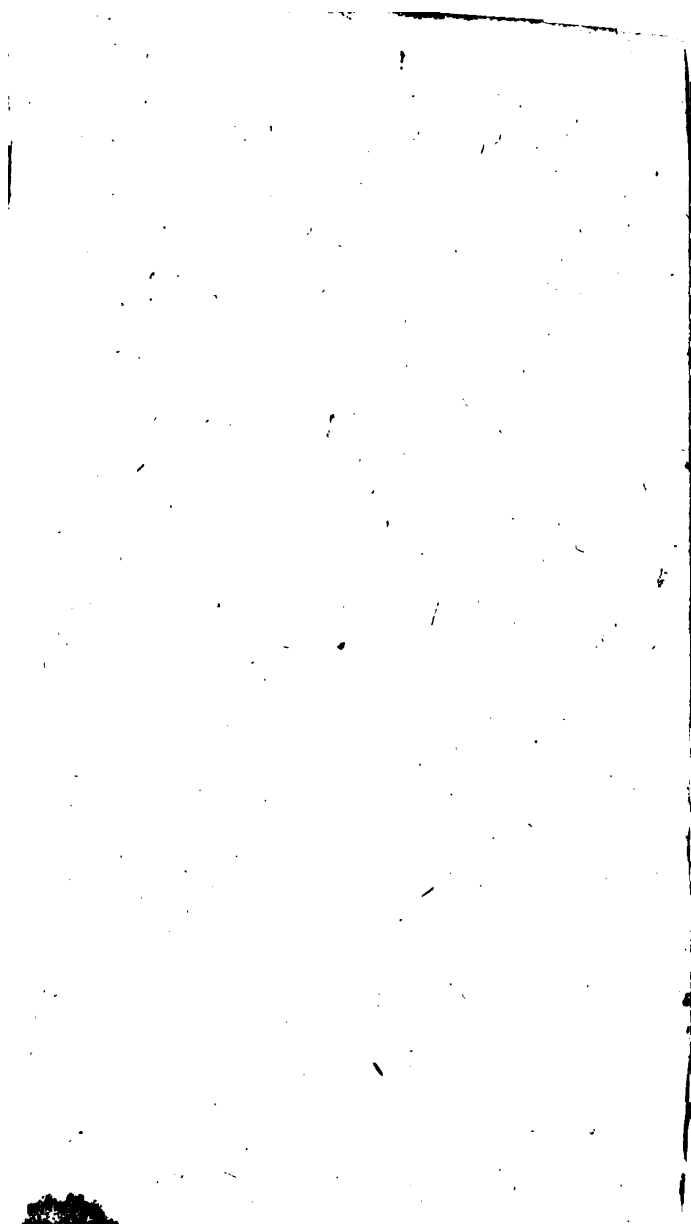


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A  
D E F E N C E  
O F T H E  
P R O T E S T A N T F A I T H,  
A g a i n s t t h e  
C A L U M N I E S  
O F T H E  
C h u r c h o f *Rome*

Extracted from the Works of many  
Learned Men who wrote in Support  
of the R E F O R M A T I O N.



By *ENOCH STERNE*, Esq; L.L.D.  
And Clerk of the Parliaments.

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*He that is first in his own Cause seemeth just; but his  
Neighbour cometh, and searcheth him, Prov. 18. 17.  
I beseech you, Brethren, mark them which cause Divisions  
and Offences, contrary to the Doctrine which ye have  
learned; and avoid them, Rom. 16. 17.*

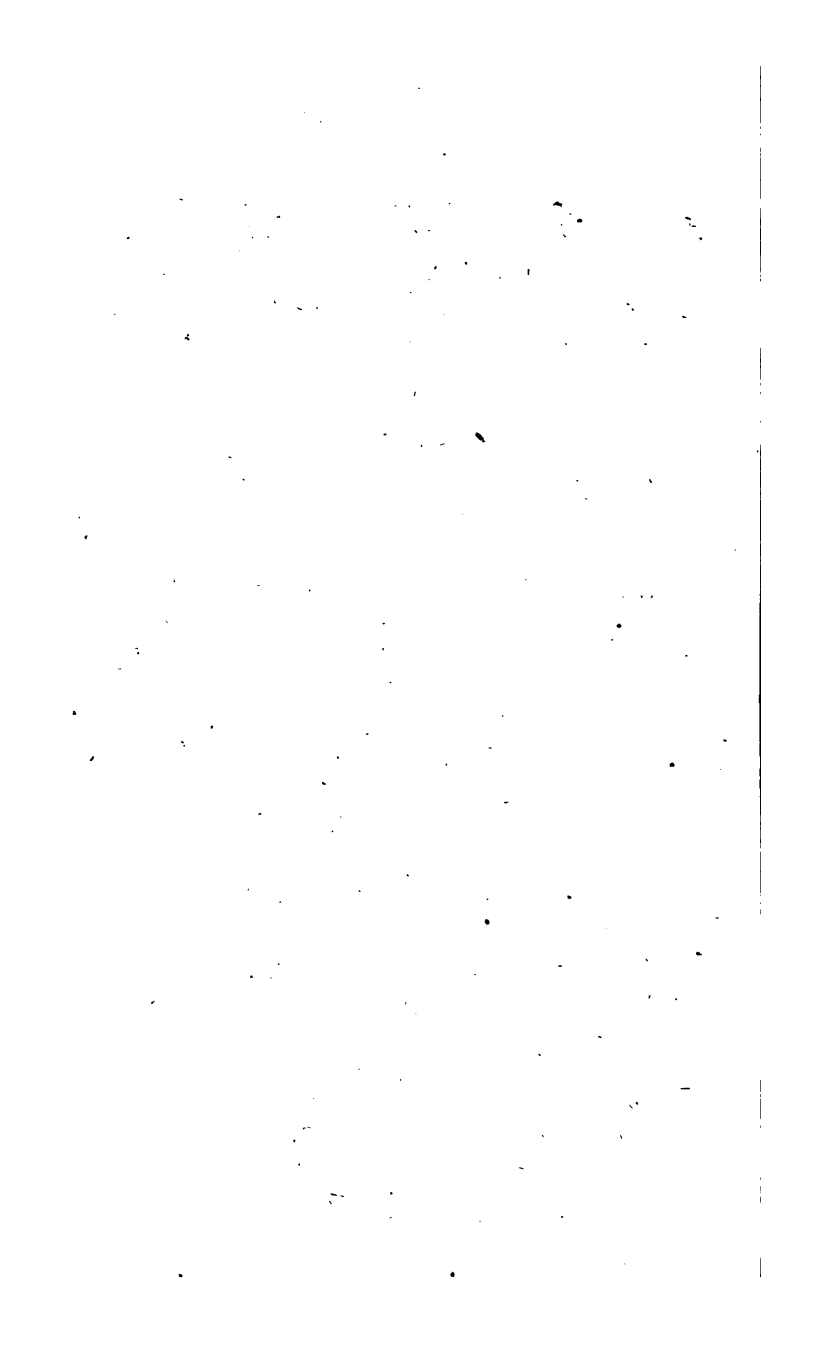
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TO THE  
Most Reverend FATHER in GOD,

*HUGH,*

Lord Arch-Bishop of *Armagh*; Pri-  
mate of all *Ireland*, and Metro-  
politan, And one of the Lords  
Justices and Chief Governors of  
the said Kingdom.

*May it please your GRACE,*

THE High Station in which  
you are plac'd in the  
Church, and the great  
Zeal you have so often ma-  
nifested for the Protection of  
A 2 the



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## • The *P R E F A C E.*

quiries into the present State of *Pope-ry* in this Kingdom, and of the Dangers which their Lordships apprehend may arise from the Insolence of the Popish Clergy, by the politick and subtil Methods, which as formerly, so they now take, in making Apostates from the Protestant Faith to the Romish Communion.

Tho' I doubt not but you have been so well educated as to understand the grosser Tenets of the *Apostatized Roman Church*, and look upon them with just Abhorrence; yet, possibly, some of you may not have had Leisure or Opportunity to inspect the Whole of that Mystery of Iniquity, or to know how to answer their Emissaries, when privately they shall seek to undermine your Faith with specious but fallacious Arguments. To give you therefore a full Insight into the Doctrines and Practices of that dangerous Party, that none may be unhappily seduc'd for  
want

## The *P R E F A C E*.

want of due Warning, or defensive Arms, is the Intent of this Undertaking; and as I cannot pretend to extract all that can be said upon this Head, so my only Aim is, to furnish meaner Capacities with such familiar Arguments, as every judicious Christian ought to have at Hand, and which may be enough to guard their Reason, and baffle the Attempts of Jesuitical Assailants.

'Tis considered, that tho' what this chiefly contains is already in Print; yet every Man's Purse will not allow him to buy, nor his Time permit him to read, nor perhaps his Understanding reach to comprehend large and elaborate Treatises. This Method is therefore chosen, as most likely to fall into the Hands of People of a middle Rank, and who have some Times Leisure to read such short Tracts, and more agreeable to their Circumstances, who have more need of such Assistances; and if any



## The *P R E F A C E.*

shall receive Benefit thereby, I desire them to give God all the Glory, and then I shall think my self abundantly recompensed for my Pains in collecting it.



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A

# DEFENCE, &c.



**I**T has been a Complaint, even from the Times of the Patriarchs and Prophets, and confirmed by the Writings and Testimonies of every Age, that Truth has met with many Enemies and Slanderers, because she was not known: - At the first opening of the Gospel by our Lord himself, the Jews try'd various Methods to hinder the Success of his Preaching. They first derid d him as a Man of no Family, or Fortune, as one whose Education and Circumstances could promise little. And when these were found insufficient, and He yet was confessed to "Speak as never Man spake;" They then accused Him of Immorality, of being "A Friend to Publicans and Sinners;" and at the last they went so high, as even to brand Him with Blasphemy and Impiety it self.

The Men of God who first embrac'd the Truth of the Gospel, and were contented to be called Christians, every where met with the like Adversaries, there being no other Way of affrightning the People from embracing the Truth, and following the Son of God: but by disfiguring Him and His Followers to the Multitude. But this did not weaken the Force of their Divine Precepts. On the contrary, such Influence had they on the Minds

Minds of Men, that, under all these Discouragements, and notwithstanding the last Instance of their Malice, against our blessed Saviour, which they thought had effectually destroy'd the farther Propagation of his Doctrine, we find his Disciples preaching with such undaunted Courage in Support of what they asserted, that the Minds of their Hearers were immediately convinced, and "The Sound of the Heavenly Evangelists" and Apostles went out into all Lands, and their "Words into the Ends of the Earth. \*"

So that they who derived their Ignorance from their Ancestors, being freed from their cruel Masters, and eased from their heavy Burthens, by the Power of Christ, and the Preaching and Miracles of his Disciples, did, with Scorn, reject the Multitude of gods brought in by Devils, and acknowledged One only God, Maker of All Things, and Him they worshipped, agreeable to that Holy and Reasonable Religion, which our Saviour had instituted and taught to Mankind.

Thus the Doctrine of Christ and His Apostles was received and obeyed by the Primitive Christians: But by Degrees in a few Ages the Simplicity of the Gospel both in Faith and Worship was corrupted, and more especially by the Church of Rome; which almost in every Age encreased her Errors and Tyranny; And foreseeing that a Reformation wou'd soon change the Face of Religion, and clearly discover and lay open her most Antichristian Artifices, set in Motion all the Springs of her refined Politicks to maintain the Errors and Abuses from which she drew such vast Gains; and to extinguish a Light that was likely to prove so destructive of her Grandeur. She spared neither her Bulls, nor Anathemas, to render the pious Reformers odious to all the World. She raised against them all the different Bodies of her Clergy, whose miserable Ignorance and Corruption they so briskly attack'd. She branded them with the detestable Name of Hereticks and Schismatics, as having forsaken the Faith and dissolv'd the

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\* Psalm 18. 4.

**Unity of the Christian Church.** She alledged that they neither had any Regard to the Worship of God, nor any Christian Discipline among them. In short, she influenced the Multitude to believe, that a Man could not profess himself a Protestant without being tainted with all Sorts of Errors and Crimes. But the Reformation was too necessary, plain, and just not to find Numbers of good People dispos'd to embrace it. They who had long groan'd under the intolerable Yoke of the Superstitions and Tyrannies of the Church of *Rome*, were rejoiced to receive the pure Light of the Gospel, and those who preach'd it with such forcible Evidence against her Corruptions, as well in Points of Doctrine and Worship, as Manners and Discipline. So that without any Worldly Aid, it has not only spread itself into many Countries, but is the established Religion of many Kingdoms in a very few Years Time. This happy Reformation has proved, that the Churches in those Days, and doth tell us, and will inform our Posterity, that in every Kingdom, State and Principality, which hath thus renounced the Superstition and Antichristian Religion of the present Church of *Rome*, and embraced the pure Gospel of Christ, the Primitive and Apostolical Days of the Church are again in great Measure restored.

The better therefore to convince our malicious Adversaries that they ought not to persist in their Calumnies, and to prevent the bad Influence they may possibly have on some weak Minds of our own Communion, we shall vindicate the Protestant Religion from all the Aspersions that the Enemies of the Reformation wou'd fix upon it, by clearly shewing, that in our Separation from the present Church of *Rome*, we have acted without Regard to any other Interest than our Duty towards God; that what we reject, the Gospel of Christ rejects, or never approved of, and that we only chuse to adhere to the Faith and Practice of Christ and his Apostles, and of the true Primitive Christians, rather than to continue in those wicked and pernicious Errors, which we charge them with, and shall directly prove upon them.

And

And this we shall make out, *First*, By demonstrating, that in the grand Points in Difference between us and the Papists, the Primitive Church in general, and the best learned Fathers believed as the Protestants do at this Day.

*Secondly*, We shall refute more particularly and distinctly the most notorious Doctrines held by the present Church of *Rome*, as necessary to Salvation, which in themselves are either new, or absolutely false, or condemn'd by God's Word.

*Thirdly*, We shall take a Review of the State of the Roman Church, from their own Testimonies for many hundred Years before the Reformation; By which it will appear, that it was no very difficult Matter in those Days to impose the most notorious Falshoods upon the credulous and undiscerning World.

*Lastly*, We shall shew the just Causes of our Separation from the present Church of *Rome*, and offer some Reasons for our persevering in the Protestant Principles.

## CHAP. I.

**W**E are now to prove, that in the grand Points in Difference between us and the Papists, the Primitive Church in general, and the best learned Fathers believed, as the Protestants do at this Day.

This we shall endeavour to do in a most plain and familiar Method, by shewing, that the Doctrine of our Religion, is agreeable to the Word of God, and the Doctrine delivered in the Writings of the Fathers in the first Ages after Christ; but that the Popish Tenets do starkly contradict those Testimonies, which will be abundantly sufficient to evince the Truth of the One, and Falsity of the Other; because no Article of Faith can be true; which weakens or subverts the Grounds or Foundation of the Christian.

## the Protestant Faith.

5

**Christian Religion**; nor no Religion whatsoever can be authentick, which imposes those Things as necessary to Salvation, which are either absolutely false, or condemned by God's Word.

All Protestants assert, that the Holy Scriptures are the safe Means whereby God hath been pleased to reveal unto us his Commands, and the only means whereby we can come to the Knowledge of the Christian Religion, and consequently the only Means whereby we can be enabled to worship God according to his Will, which Will, it hath pleased the Goodness and Wisdom of God to deliver to us in those Writings which we call the Holy Scriptures; so that whatever Worship is not according to these Holy Oracles, is not true, but false and vain: And such our Assertion is particularly witnessed by the Word of God.

(a) " All Scripture, says St. *Paul*, is given by the Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God might be perfect, and thoroughly furnished unto all good Works." Again,

(b) " They are able to make us Wise unto Salvation." Which they could not be able to do, if they contained not a perfect Doctrine, of all such Points of Faith as we are bound to believe, and of the Duties we are required to practise.

And again, (c) " Though we, or an Angel from Heaven, preach any other Gospel unto you, than that ye have received, let him be accursed.

(d) " Ye shall not add unto the Word, which I command you, saith the Lord, neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you. (e) " Turn not from it to the Right Hand, or to the Left, that thou mayst prosper whithersoever thou goest.

(a) 2 Tim. 3. 16, 17. (b) 2 Tim. 3. 15. (c) Gal. 1. 8 9.  
(d) Deut. 4. 2. (e) Jos. 1. 7.

" Every



(a) " Every Word of God is pure, saith the Wisest of Men : Add thou not unto his Words lest he reprove thee, and thou be found a Liar.

(b) " If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book : And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, and from the Things which are written in this Book."

How then shall we say to these Men ? or what Manner of Men are they ? and how is it we are to call them, which equal their Doctrines, Injunctions, Precepts, and Traditions to the Word of God ? Now, that this is the Case of those of the Religion of the present Church of *Rome*, will be evident to any from these Testimonies.

For of their Doctrine, say the *Rhemists*, (c) " Whatsoever the lawful Apostles, Pastors, or Priests of God's Church, preach in the Unity of the same Church (meaning the new Church of *Rome*) is to be taken for God's own Word." To the same Purpose, but more blasphemously speaketh *Stapleton*, (d) " As the Jews were to believe Christ, so are we simply, and in every Thing to believe the Church (of *Rome*) whether it teacheth Truth, or Errors.

(e) " Whatsoever by the Authority of the Church is commanded, ought of all Men to be esteemed as the very Gospel, saith Abbot *Trithemius*." Of Popish Precepts : (f) " He that despiseth the Churches or her lawful Pastors Precepts, &c. And of their Traditions ; (g) " He that refuseth Ecclesiastical Tradition, deserveth to be thrown out of the Church among the Heathen, as well as he which refuseth the Gospel,

(a) *Prov.* 30. 5, 6. (b) *Rev.* 22. 18, 19. (c) *Test. Rhem. An. 1 Thess.* 2. 12. (d) *Staple. a Evang. in Luke* 10. 16. p. 528. (e) *Tract de propriet. Monarch. Cap. 4.* (f) *Test. Rhem. An. 1 Thess.* 4. 8. (g) *Stella in Luk.* 10. fol. 20.

saith *Didacus Stella*. (a) " With like Affection of God-  
" lines and Reverence embrace we and worship the  
" Books of the Old and New Testament, and Eccle-  
" siastical Traditions, saith the righteous Council of  
Trent.

Nay, what is horrible to think, in Support of these  
blasphemous Tenets, the Papists are necessitated to vilify,  
and scornfully and contemptuously to reject the Word of  
God. Thus Pope *Leo* the Tenth termed the Holy Gospel,  
(b) " A Fable of Christ." The Holy Scriptures they  
call, (c) " A dumb Judge, a black Gospel, Inken Divini-  
" ty;" and do alledge, (d) That if the Scriptures  
" were not supported by the Authority of the Church,  
" they were of no more Value than *Æsop's Fables*,"  
that, the (e) " Permission of People to read the Bible,  
" was the Invention of the Devil."

The Popish *Trent* Conventicle, curses all such as receive  
not the Books of *Maccabees*, *Ecclesiasticus*, *Judith*, *Tobit*,  
&c. for canonical Scripture. But the Protestants retain  
the same Canon of the *Old Testament*, which the Apostles  
held, and received from the Jews, because that (f) " Unto  
" them were committed the Oracles of God. (g) He shew-  
" eth his Word unto *Jacob*, his Statutes and his Judg-  
" ments unto *Israel*; he hath not dealt so with any Na-  
" tion." Now, the Jews never received these Books  
which we term Apocryphal into their Canon, as *Jose-  
phus* (h) witnesseth. Nay, Christ himself divides the  
Canon into three several Ranks, that is to say, (i) the Law,  
the Prophets, and the Psalms; and the Apocryphal come  
not within this reckoning.

Our present Romanists rob the People of half the  
Communion, by their denying the Cup to the Laity,  
which is expressly against the Institution of our Saviour,  
who says, (k) " Drink ye all of it."

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(a) *Consil. Trident. Sess. 4.* (b) *Apol. Steph. Fol. 358.*  
(c) *Pighius de Hier. Eccles.* (d) *Eccius Chemniti exam.*  
*de S. Can. p. 47.* (e) *Peres de tradit. assert. 3.* (f) *Rom.*  
*3. 2.* (g) *Psalms 147. 19, 20.* (h) *Cont. Apionem.*  
(i) *Luke 24. 44.* (k) *Matth. 26. 27.*

Our present Romanists order their Prayers in a Tongue, that the People do not understand : but St. *Paul* bears Witness against them, saying, (a) " If I pray in an unknown Tongue, my Spirit prayeth, but my Understanding is unfruitful: What is it then? I will pray with the Spirit, and I will pray with the Understanding also."

Our present Romanists prescribe Adoration due to Images. What says the Scripture to that? (b) " Thou shalt not make to thy self any graven Image, thou shalt not bow down to it, or worship it, &c." And again, (c) " Take ye therefore good heed unto your selves lest ye corrupt your selves, by making the Similitude of any Figure to worship it." &c.

Nay, St. *Paul* condemned Images, as the lowest Degree of Folly, and the basest Degeneracy that human Nature can fall into; (d) " Professing themselves to be wise they become fools: And changed the Glory of the uncorruptible God, into an Image made like to corruptible Man. And changed the Truth of God into a Lye, and worshiped and served the Creature more than the Creator, who is blessed for ever."

The present Romanists tell us of Merit, nay, of Works of Supererogation, whereto a Man does not only completely and acceptably discharge his Duty, but lays an Obligation on Heaven, and brings the Almighty in his Debt, which he can transfer to the Advantage of another Man's Soul. Now, What says our Saviour to this Doctrine? (e) " When we have done all, we are but unprofitable Servants."

St. *Paul* taught the ancient Romans, that (f) " Our Election is of God's free Grace." Not *ex Operibus praevisis*, of Works foreseen.

He taught, that (g) " Eternal Life is the Gift of God," And therefore not due to the Merit of Works. (h) That

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(a) 1 *Cor.* 14. 14, 15. (b) *Exod.* 20. 4, 5. (c) *Deut.* 4. 15, 16. (d) *Rom.* 1. 23, 25. (e) *Luke* 17. 10. (f) *Rom.* 9. 11. (g) *Rom.* 3. 28. (h) *Rom.* 8. 18.

## the Protestant Faith.

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the good Works of the Faithful, nay, even their great Sufferings are not worthy to be compared to the Glory, hereafter to be revealed, nor such as can deserve Heaven; the Sufferings there intended, being Martyrdoms, sanctified by Grace.

He taught, that (a) "Concupiscence is a Sin, even in the Regenerate." And (b) *Passevime*, a late Jesuit, confesseth, that St. *Paul* called it so, but saith he, "We may not call it so."

He taught, that (c) "the imputed Righteousness of Christ, is that only, which makes us just before God."

Thus taught St. *Paul*, thus the ancient Romans, as well as the Protestants now believed. From this Faith our latter Romanists are departed. Now, let any impartial Man judge, whether it be likely that St. *Paul*, handling very exactly all the chief Branches of Christian Doctrine, shou'd nevertheless, tho' he wrote at large to the Roman Church, not once mention such main Points, as the Pope's Primacy, and Monarchical Jurisdiction, for deciding all Controversies, Transubstantiation, Prayers for the Dead, Image-Worship, &c. if that Church had been the same that now it is. But if, as it is most plain, those Points were no Articles of Faith in the ancient Roman Church, (d) "When their Faith was spoken of, throughout the whole World," then they cannot be Articles of Faith at this Day, but only Additions to the Rule of Faith, such as the Corruptions of the Times have patched up, and pieced it withal: For it is a ruled Case in the Schools; and, *Aquinas* confirms it, That the Body of Religion may grow in respect of farther Explanations, but cannot increase in substantial Points, as a Child, tho' he grows in Stature, hath no more Limbs when he becomes a Man, than when he was a Child; so the Church hath no more Parts or Articles of Faith, in her riper Age, than she had

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(a) *Rom.* 7. 8, 10. (b) *Poss. in apparat. Verbo Patris.*  
 (c) *Rom.* 4. 9, 17, 23. (d) *Rom.* 1. 8.



useful, nay, even their great  
to be compared to the Glory,  
such as can deserve Heaven;  
being Martyrdoms, suffer-

innocence is a Sin, even  
a heinous, a late Jesuit, con-  
fessing, but faith he, "We may

be imputed Righteousness of  
God make us just before God.

the ancient Roman as  
received. From this Faith we

Now, let my answer  
be that St. Paul, teaching

us of Christian Liberty,  
we must at large to the State

such men from a per-  
secuted jurisdiction, as we

will maintain. However  
we, of the Christian

the E. as it stands, we  
Faith is the same

Faith we believe in  
the New Testament

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of the Time we live in

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it, The same things

of the same kind, as we  
Faith must be kept

by the same means, the  
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is a living, and

of the same kind, as we

of the same kind, as we

of the same kind, as we

in her Infancy; and by this Rule, *New Rome* is a Monster, increasing in Limbs beyond all Reason and Proportion.

Thus we have proved, that the Doctrine of our Church, is agreeable to the Word of God, and that the Popish Tenets are contrary thereunto. But since our Adversaries, with equal Assurance and Falshood, boast, so much of Antiquity, and make a Noise with the Fathers, as being in all Things on their Side; we have thought it necessary, for giving a Check to that Calumny, here briefly to collect certain Testimonies out of the Writings of those venerable Ancients, in each Century, for the first six, upon divers of the most material Points in Controversy: Not designing all that might be brought, which wou'd be too tedious, but so many only, as may serve to manifest, the Vanity of the Papists Pretensions, and confirm each good Protestant, so as not to be wrought upon by any of their Clamours, or false Suggestions of our rejecting the Voice of primitive Antiquity.

The Christians in the first Century, having been so perfectly instructed in all Points of Christian Doctrine, by Christ and his Apostles, there were but very few Writers in this Age. Those we meet with, (the Forgeries of the present Roman Church excepted,) are only Three; namely, *Clement*, the Disciple and Co-adjutor of the Apostles, *Dionysius* the Areopagite, who was converted by St. *Paul*, as it is recorded in the (a) Acts of the Apostles, and *Ignatius* surnamed *Theophorus*, who was Bishop of *Antioch* about the Year of our Lord 70.

*Clement* was one whom St. *Paul* reckoned in the Number of those who had laboured together with him in propagating the Gospel, and that had assisted him in his Ministry, (b) " With *Clement* also, and with other my Fel-

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(a) Chap. 17. (b) Phil. 4. 3.

“ low-Labourers, whose Names are in the Book of Life.”

Both *Ignatius* and *Dionysius*, are directly opposite to our modern Romanists, in that most material Article of Salvation, the Administration of the Sacraments; testifying the same in both Kinds to be received of the People. The first says expressly, that, (a) “ One Bread is broken unto all, and one Cup distributed unto all.” And the second hath these Words, (b) “ After the Minister hath prayed that he may holily distribute, and that all they that are to partake of the Sacrament may receive it worthily; He breaks the Bread into many Pieces, and divides one Cup amongst all.” Again, the said *Ignatius* delivers a quite contrary Doctrine to the present Church of Rome, concerning praying to Saints, directing all Invocation to God alone, in these words, (c) “ O ye virgins have Christ alone before your Eyes, and his Father in your Prayers, being enlightened by the Spirit.” And the aforesaid *Dionysius* speaking of the Sacraments, is so far from imagining any thing of Transubstantiation, or Corporeal Presence therein, that he only says, (d) “ By those reverend Signs and Symbols, Christ is signified, and the faithful made Partakers of him.” So that he does not call, as the modern Romanists do, the Ministration of the holy Mysteries the sacrificing of Christ unto his Father; but a Typical or Symbolical Sacrifice; that is, a Figure or Sign of that great Sacrifice: And the same *Dionysius*, as *Bellarmino* confesses, calls the Sacrament, even after Consecration, (e) an Anti-type, which is no more than to say a figurative Representation of Christ's Death.

In the Second Century lived *Irenaus*, a Disciple of the great *Polycarp*, the Disciple of St. *John* the Evangelist;

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(a) *Ignat. Epist. ad Philadel.* (b) *Eccles. Hier. Arch. Cap. 5.* (c) *Ignat. Epist. ad Philadelph.* (d) *Dio. A. Eccl. Hier. Cap. 3.* (e) *Lib. 2. de Eucharist.*



who was ordain'd by him Bishop of *Smyrna*; and after the Decease of this Apostle, esteem'd Head of the Churches of *Asia*. (a) Now this ancient Author undertaking to deliver a Summary of Christianity, layeth down no other Articles of Faith, nor Grounds of Religion, than what are generally by us received: So likewise *Tertullian*, almost, if not altogether his Co-temporary, (b) gives the fundamental Points of Religion gathered out of the Scriptures, the very same which our Church delivers, and no other, for the Rule of Faith. But to come to particular Instances.

*As to the Scripture's Sufficiency and  
the Canon thereof.*

*Irenaeus* saith, (c) " The Holy Scriptures are perfect, " as being dictated by the Word and Spirit of God." And accordingly was his Practice, as *Erasmus* in his Preface to his Works observes. " *Irenaeus*, says he, fought against " the Troops of Heresy, only with the Forces and Strength " of Scripture. This is quite contrary to the blasphemous Tenets and Writings of our modern Romanists; who accuse the Scripture of Imperfection, and bring in unwritten Traditions to supply its Defects in the Church; and maintain that those they call Hereticks, are to be refuted and silenced, solely by the Authority of the Church and Secular Force. So likewise as to the Canon of the Scriptures, *Melito*, Bishop of *Sardis*, living in the same second Age, being desired by *Onesimus*, to send him a Catalogue of the Books of the Old Testament, returns only the Names of those generally receiv'd for canonical, without making any

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(a) *Lib. 1. Chap. 2, 3.* (b) *Adver. Hæret. Chap. 13.*  
(c) *Lib. 2. Cap. 47.*

mention of *Judith*, *Tobit*, &c., (a) Yet professeth that he made very diligent Search to set down a perfect Canon thereof; which is confels'd by *Bellarmino*, who says, (b) Many of the Ancients, as namely *Melito*, did follow only the *Hebrew* Canon, in which these books called Apocryphal are not reckoned.

In the third Age, *Origen* saith thus, (c) " In the two Testaments, every Word that appertaineth to God, may be required and discussed, and all Knowledge of Things may be understood." And in his Exposition on the first Psalm, He says, " We may not be ignorant that there are only two and twenty Books of the Old Testament," which is likewise attested by *Eusebius* in these Words: (d) " *Origen* as he received the Canon of the Jews, so likewise he rejected those Books which we term Apocryphal as the Jews do.

In the fourth Age, *Athanasius* saith; (e) " The Holy Scriptures given by Inspiration of God, are of themselves all-sufficient for Instruction and the Discovery of Truth.

St. *Hilarie* (f) assures us that in his Days, " the Word of God did suffice the Believers; Yea, what is there, says he, concerning Man's Salvation that is not contained in the Words of the Evangelists? What wants the Scripture? What Obscurity is there in it? Verily none at all, but all full and perfect, as proceeding from the Fountain of Fulness, and Author of all Perfection."

St. *Basil* *ἐπὶ τῆς πίστεως* " It is a manifest falling from the Faith, and an Argument of Arrogance, either to reject any Point of those things that are written, or to bring in any thing that is not written.

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(a) *Euseb. Lib. 4. Cap. 26.* (b) *Bell. de Verb. Dei, Lib. 1. Cap. 20.* (c) *Orin. in Levit. Hom. 5. Tom. 1.* (d) *Lib. 6. Cap. 24.* (e) *Ath. Orat. cont. Gent. Tom. 1.* (f) *De Trinit. Lib. 2.*

St. *Gregory Nyssen*, layeth this for a Ground which no Man should contradict; that " therein only Truth must be acknowledged wherein the Seal of Scripture Testimony " is to be seen.

The Council of *Laodicea*, held about the Year of our Lord 368. reckoning up the Books that were to be accounted canonical Scripture, mention not the *Maccabees*, *Ecclesiasticus*, *Judith*, and other Apocryphal Books; which is a Demonstration that then they were not received.

### Concerning the Sacrament of the Lord's Supper.

In the second Century, *Clemens Alexandrinus* tells us, (a) " Our Lord did bless Wine, when he said, " take, drink, this is my Blood, the Blood of the Vine." And *Justin Martyr*, another Author of this Age; in his second Apology, towards the End, gives his Vote, That, " The Bread and Wine, even that sanctified Food, " wherewith our Blood and Flesh, by Conversion, are " nourished, is that which we are taught to be the " Flesh and Blood of Jesus, &c." So that in their Construction, it was Bread and Wine still, which Christ called his Body: It was Bread in Substance, Material Bread; but the Body of our Lord in Signification and Sacramental Relation. And, indeed, the Conceit of Transubstantiation was not hatcht till many hundred Years after. Nor did they, in those Days, deny the Cup to the Laity, for *Justin Martyr*, in the said second Apology, speaking of the Manner of their Admi-

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(a) *Pedagog. Lib. 2. Cap. 2.*

nistration, declares, that " Those who are called Deacons, give to every one that is present of the consecrated Bread and Wine, as Christ commanded."

And the third Age is yet more express, for *Tertullian*, speaking of a Christian Woman married to an Infidel, saith, (a) " Of whose Cup shall she participate?" So *St. Cyprian*, discoursing of such as in Time of Persecution had revolted from the Truth, and thereupon were barr'd from the Communion, desires, that upon their Repentance they may be admitted; for which he gives this Reason, (b) " How shall we fit them to drink of the Cup of Martyrdom; if before, we admit them not, by Right of Communion, to drink of the Lord's Cup in the Church."

In the fourth Age, *St. Ambrose*, speaking of the Sacrament, saith, (c) " Thou drinkest the Similitude of his precious Blood." And *Naxianzen*, speaking of his Sister *Gorgonia*, saith, " If her Hand had laid up any Portion of the Types or Tokens of the precious Body, or of the Blood:" Meaning Part of the consecrated Bread and Wine, which plainly proves, that they then esteem'd it to be only a Figure of Christ's Body and Blood Sacramental; as well as that the People, in those Days, communicated in both Kinds.

### *As to the Number of Sacraments.*

(d) The present Roman Church curses all that will not own, that there are, truly and properly, seven Sacraments of the new Law, instituted by our Lord Jesus Christ, and necessary to Salvation. Now, this is more

(a) *Tertul. Lib. 2. Cap. 6.* (b) *Cyp. Epis. 54. Tom. 1.* (c) *Amb. de Sacram. Lib. 4. Cap. 4.* (d) *Bull. of Pius 4th, Anno 1564.*

than ever was believed in the Primitive Ages; for in the second Century, *Justin Martyr*, in his second Apology, specifies no more, or other Sacraments than Baptism, and the Supper of the Lord. And yet, there he had just Occasion to mention all the Sacraments of the Church, since he was relating the Manner of their Worship, Communion, and Mysteries; so that it cannot reasonably be imagin'd he wou'd have omitted the other five, if the Church had known them.

In the third Age, (a) *Tertullian*, in divers Places of his Works, acknowledgeth only those two Sacraments as we do. And *Beatus Rhenanus*, in his Notes upon him, makes this honest Observation; "Baptism, and the Eucharist, were the only Sacraments of the Primitive Church:" Which was so offensive a Truth, that the *Index Expurgatorius* at *Madrid*, 1584, commanded those Words to be expunged.

### *As for Images.*

We find, that in these best and ancient Times, Christians were so far from bringing them into their Assemblies, or worshipping of them, that some wou'd not so much as allow the Art itself of making them; so jealous were they of the Danger, and careful to avoid Superstition and Idolatry, which the Simple might be drawn into by adoring them.

We are plainly forbidden, saith (b) *Clement Alexandrinus*, who lived before the Year 200, "To exercise that deceitful Art, we have no sensible Image made of any Matter: But perhaps thou wilt say, thine Images are of Gold: Be it so; What, I pray, is Gold, or Silver, or precious Stones? Are they not *Terra*, is

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(a) *Tertull. adversus Marion, Lib. 4. Cap. 34. & de Coron. Milit. Cap. 3.* (b) *In Protrepticis ad Gent. p. 24.*

" *ex Terra*, Earth, and made of Earth? Which I have  
 " learned to trample upon, and not to worship; to set  
 " my Foot on it, not to bow my Knee to it." And  
*Irenaeus* (a) reckons it amongst the Abuses of the *Gnosticks*,  
 that they had certain painted Images, and others made  
 of other Stuff, saying, " They were the Pictures of  
 " Christ, made by Pilate."

In the third Age, *Tertullian* (b) was absolutely against  
 the very making of Images. And *Origen* (c) cries out:  
 " It is not a Thing possible, that one shou'd know God,  
 " and pray to Images." And, in his 8th Book, speak-  
 ing of Worshipping and Praying to Angels, which *Celsus*  
 recommended, he saith, " Away with *Celsus* his Coun-  
 " sel of Praying to Angels; We must pray to him alone,  
 " who is God over all, and his only begotten Son, in-  
 " treating him, that he, as High Priest, wou'd present  
 " our Prayers."

In the fourth Century, the Council of *Eliberis* in the  
 Kingdom of *Granada* (a Part of *Spain*) decreed, that  
 no Pictures shou'd, or ought to be in the Church: And,  
*Epiphanius* tells us, how he himself finding a Picture  
 in a Vail or Cloath in a Church, in holy Zeal tore it to  
 Pieces, and wrote to the Bishop of the Place, that no  
 more such might be hanged up, as being contrary to Re-  
 ligion.

## *Touching Faith and Merit.*

In the second Century, *Irenaeus*, tho' he spoke not ex-  
 pressly of Faith alone, yet he useth Words equivalent,  
 saying, (d) " That there is no Way to be saved but by  
 " believing in Christ.

(a) *Lib. 1. Cap. 24.* (b) *Tert. de Idolis. Cap. 4 & 5.*  
 (c) *Origen contra Celsum, Lib. 7.* (d) *Lib. 4. Cap.*  
 37 & 38.

In the third Age, (a) *Origen* positively declares, that  
 “ We are justified by Faith alone.” And again, (b) “ I  
 “ can hardly be persuaded, that there can be any Work  
 “ which may require a Reward from God by Way of  
 “ Debt, seeing that very Thing, whatever it be, that we  
 “ can do, or think, or speak, is all his meer Gift and  
 “ Bounty. And what can be more plain than St. *Hilla-*  
*ry's* Words, in his Comment on *Matthew*. (c) “ That  
 “ which the Law wou'd not unloose is remitted by  
 “ Christ, for Faith alone justifieth.” Or those of St.  
*Basil's*, (d) “ That it is true and perfect rejoicing in  
 “ the Lord, when a Man is not puffed up with his own  
 “ Righteousness, but acknowledges his want thereof,  
 “ yet rejoiceth, that he is justified alone by Faith in  
 “ Christ.” Or on these Commentaries on St. *Paul's*  
*Epistles*, usually ascrib'd to St. *Ambrose*, where 'tis a-  
 verr'd, “ That we are justified by Faith alone, by the  
 “ Gift of God.” And elsewhere, “ That no Work of  
 “ the Law but only Faith, is to be given in Christ's  
 “ Cause.

Now by Faith all judicious Protestants understand not  
 a bare Belief or Application of Christ's Merits; but  
 such an Assent to Christ's Doctrine, as influences the  
 Heart, and brings forth the Fruits of constant Obedience,  
 and Growth in Grace.

So that it is most evident by these several Testimonies,  
 and many others that might be brought, that in all these  
 Particulars, we have not departed from the Doctrine of  
 the ancient primitive Fathers, during the first four hun-  
 dred Years; but that the present Church of *Rome* is  
 fully apostatized, and revolted from the same, and hath  
 advanced Tenets directly opposite thereunto, and de-  
 structive to the Purity of Christian Religion.

(a) *Orig. Lib. 3. in Epist. ad Rom. Cap. 3.* (b) *Lib.*  
*4. Cap. 4.* (c) *Can. 8.* (d) *Hom. 22.*

We now hasten to review the Orthodox Doctrines of the fifth and sixth Ages. In the First of these flourished *Chrysostom*, *Hierom*, and *St. Augustine*; as also *Theodorst*, Bishop of *Cyprus*, a Town in *Syria*; *Ciril*, Bishop of *Alexandria*, *Leo the Great*, and *Gelasius*, both Bishops of *Rome*; *Vincentius Lyrinensis*, a great Impugner of Heresies, &c.

### *As to the Scripture's Sufficiency and the Canon thereof.*

*St. Austin* (a) saith, " In these Things which are plainly laid down in the Scripture, all those Things are found, which appertain to Faith, and the Conduct of a Christian Life."

*Vincentius Lyrinensis* (b) saith, " The Canon or Rule of the holy Scripture is perfect, and abundantly sufficient, both for good Manners and Godly Faith."

*St. Hierom* argues thus; (c) " As we deny not those Things that are written, so we refuse those Things that are not written: That God was born of a Virgin we believe it, because we read it: That *Mary* did marry after she was delivered we believe not, because we read it not." So say we, that all Men ought to obey Magistrates, that there is an Heaven and an Hell, &c. we believe, because so we read: But that the Pope hath an universal Primacy, a Power to depose Princes, and absolve Subjects from their Allegiance; or that we should pray to Saints, or hold a Purgatory, or suppose any Virtue in his Holiness's mercenary Pardons, and shameless Indulgences, &c. none of all these Things do we believe, because we no where read so in the Book of God, but rather that which plentifully condemns them.

(a) *De Doctrin. Christian. Lib. 2. Cap. 9.* (b) *Contræ Hæres. Cap. 2.* (c) *Tom. 2. adver. Hæresid.*



St. *Chrysostom* avers; (a) " That whatever is necessary is contained in Scripture:" And calls the same, " The most exact and complete Balance, Square, and Rule of Divine Verity.

St. *Hierom* who was excellently skill'd in the Tongues, and had seen the choicest Monumentts of Antiquity, and the best Libraries that the Eastern Parts could afford; and therefore likely to understand the most perfect Canon, and Accounts of the Books of the Bible, in his Preface to the Book of Kings, nameth all the Books which we admit, and adds, that, " Whatsoever is besides these, is to be put among the *Apocrypha*; and that therefore the Books of Wisdom, *Jesus the Son of Sirach*, *Judith*, *Tobit*, &c. are not to be reckoned Canonical.

So in the sixth Age, *Justus Orgellanus* compares the Scriptures in regard of their Sufficiency to *David's Tower* (b) " Wherein hang a thousand Shields, and all the Targets of the strong Men: It being, saith he, furnished with all Sorts of Armour to encounter Satan, and his Instruments withal." And *Jamblicus* an African Bishop of the same Age gives this Reason, why the Books commonly call'd *Apocrypha* are not interest'd among the Canonical Scriptures, viz. (c) " Because they are not received by the Jews.

### *Touching Communion under both Kinds.*

*Chrysostom* saith, (d) " That whereas under the Law there was a Difference between the Priests and the People in communicating of Victims, it is now o-

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(a) *Tom.* 4. in 2. *Epist. ad Thess.* (b) In *Cap.* 4. *Cantic.* (c) In *Lib.* 1. *Cap.* 3. (d) *Chry. Sup.* 2. *Cor. Rom.* 18.

" otherwise;

“ otherwise; for one Body and one Cup is administred  
“ to all.

Nay, to make sure Work, we have no less than the Authority of two Popes, namely, *Leo* the Great, and Pope *Gelasius*. The first sharply reproveth and exhorts them to be dealt withal, (a) “ That receive the Lord’s Body but decline to drink his Blood;” And *Gelasius* speaks thus. (b) “ We have found that some having receiv’d a Portion of the sacred Body only, abstain from the Cup, which Men do, because they are entangled with I know not what Superstition; either let them receive the whole Sacrament, or else be wholly excluded; because there can be no dividing one and the same Mystery without *Grievous Sacrilege*.” Hear, O ye deluded Romanists! these Words from one of your own Popes in a more honest and less corrupt Age.

Against the Popish Fiction of Transubstantiation, nothing can be more express than that of *Theodoret*: (c) “ Our Saviour, says he, honoured the visible Symbols with the Name of his Body and Blood, not changing the Nature, but adding Grace to Nature. And again, He hath these Words, (d) “ He gave unto the Signe the Name of his Body.” Is not this the very same which at this Day we teach and maintain?

St. *Austin* likewise gives this general Rule, that (e) “ Wherever we find in Scripture any Speech of commanding some heinous Act, or forbidding some laudable Thing, there we ought to take such saying as Figurative:” And he instances in these Words of our Saviour; (f) “ Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you: (g) This, says that honest Father, seems to

(a) *Serm. 4. de Quadrages.* (b) *Decret. 3. Part. de Consecras. Dist. 2. Cap. Comperimus.* (c) *Dial. 1. Cap. 8. p. 54.* (d) *Ibidem.* (e) *Aug. Lib. 3. de Doct. Christ. Cap. 10.* (f) *John 6. 53.* (g) *Lib. 3. Cap. 5. de Doct. Christ.*

"command a wicked Thing, and abhorrent to Nature."  
 'Tis therefore a figurative Expression, commanding us  
 to partake of the Passion of Christ, and sweetly, and  
 profitably keep in Memory, that his Flesh was crucified  
 for us.

### *As for the Number of the Sa- craments.*

In the sixth Century we have this positive Testimony  
 in *Illyrius*: (a) "The Divines of this Age, as others of  
 former Times, acknowledged only two Sacraments,  
 "Baptism, and the Lord's Supper.

### *As to Image Worship.*

St. *Hierom* saith; (b) "We worship only one Image  
 "of the Invisible and Omnipotent God." Wherewith  
 agreeth St. *Austin*, who saith, (c) "No Image of  
 "God ought to be worshipped, but that which is the  
 "same Thing which he is." Both these Fathers mean-  
 ing our Lord Jesus, who is styled by the Apostle, (d)  
 "The Image of the invisible God, and the Brightness of  
 "his Glory, and express Image of his Person."

Nay, St. *Austin* condemns the Use of Images, even  
 when they are not adored for themselves, but made as  
 Instruments to worship God. Saying, (e) "They de-  
 "serve to err, which seek Christ and his Apostles in paint-  
 "ed Images, and not in written Books." And again,  
 warning his Readers against the Practice of some who

(a) *Catal. Test. Verit. Lib. 6.* (b) *Hier. in Ezek.*  
*Cap. 16.* (c) *Aug. Epist. 119. ad Jannar. Cap. 11.*  
 (d) *Col. 1. 15. Heb. 1. 3.* (e) *Aug. Tom. 1. de Mor.*  
*Eccles. Cap. 34.*

were wont to kneel superstitiously in Church-Yards, before the Tombs of Martyrs, and the painted Histories of their Sufferings, he says, (a) "Follow not the Company of such ignorant Men, who in the true Religion it self are superstitious. I know many that are Worshipers of Graves and Pictures; but this I advise you, that you ought not to upbraid the Catholic Church with the Manners of these Men, whom she herself condemneth and seeketh every Day to correct as Children that do amiss." So that it is plain, that some mis-informed People might use Image Worship at St. *Austin's* Time, yet it was far from being then allowed by the Church in general, but condemned by the wise and most learned.

### *So as for Prayers to Saints.*

St. *Austin* asserts, (b) "That the Worshipping of Men, that are dead ought not to be any Part of our Religion." And St. *Hierom* says, (c) "We ought not to invoke, that is, pray unto none but God alone."

But St. *Chrysostom* is most copious in refuting those who, in Consideration of their own Unworthiness, at God's dreadful Majesty, should go about, and seek unto him, by the Mediation of Saints or Angels, and said thus: (d) "When thou hast need to sue unto Me, thou art forced first to deal with Porters and Servants, and to entreat Parasites and Favourites, and so go a long Way about; but with God there is no such Matter, he is intreated without any Intercessor but Christ: It sufficeth only that thou cry in thine Heart, and bring

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(a) *Aug. Tom. 1. de Mor. Eccles. Cap. 34.* (b) *Aug. de Ver. Relig. Cap. 55.* (c) *Hier. Tom. 7. in Prae. Cap. 2.* (d) *Chrys. Ser. 7. de Penitent. Tom. 6.*

"Tears with thee, and then entring straightway thou may'st draw him unto thee." And on the *Acts* of the Apostles, *Ch.* 10. he says, (a) "God doth then moost for us when we do not use the Intreaty of others: For as a kind Friend he then blameth us, when, as if not daring to trust his Love, we make use of another's Interest and Addressee to supplicate him. for us, &c.

And *Theodoret* speaks home to this Point on the second and third Chapters to the *Colossians*, where he expressly says, and that by the Authority of the Council of *Laodicea*, that Angels are not to be prayed unto: And if not Angels, then certainly, neither Saints nor Martyrs.

Justification by Faith as before explained, is largely witnessed unto in these Ages, and the popish Conceit of Merit disowned.

"Faith alone purifieth the Heart, says *St. Austin* on the 88th *Psal.*" *St. Chrysostom* frequently useth the same Form of Speech, that, "Faith only justifieth." As on the 4. *Rom.* and in his Discourse of Faith, and the Law of Nature, *Tom.* 3.

Both *Hierom* on *Ephes.* 2. and *Chrysostom* on *Matthew.* *Hom.* 53. alledge that Text in the 8th of the *Rom.* against Merit. And *St. Austin* in his Confession saith, My good Deeds are thine Ordinances and thy Gifts, my evil ones are my Sins and thy Judgments.

The Council of *Orange* thus bravely decreed against the *Semipelagians*, (b) "We do wholesomly profess and believe, that God first of all, no good Merits of ours preceding, inspireth into us, both Faith and the Love of him." Which Place (c) *Binnius* hath shamefully corrupted to a quite contrary Sense, by inserting *Multis*, instead of *Nullis*, many good Works going before, instead of None.

But our modern Romanists reckon it amongst their good Works, to deprave and corrupt Councils, Fathers

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(a) *Hom.* 36. (b) *Can.* 25. (c) *Tom.* 2. *Fo.* 392.

and all Monuments of Antiquity, when they make against their late invented Errors. For this Reason, and no other, they have their *Judices Expurgatorii*.

Having had frequent Occasion to mention the learned Doctors which flourished in the Church for these six primitive Centuries, usually stiled the Fathers: And by the numerous Testimonies we have taken from their Works, and it appearing how they in general maintained the same Opinions with us, and since our Adversaries so boldly challenge them, and clamour at us for slighting their Authority; we think fit here to declare the Respect we have to those holy Men and their Writings.

We reverence the antient Fathers, but still with Reservation to the Father of us all, whom alone we acknowledge the Author and only absolute Director of our Faith, on whom we safely ground our selves in Things that are to be believed. For every Article of Christian Faith must be grounded on divine Revelation, but all Opinions of the Fathers are not divine Revelation. We despise not their Authority, we neglect not their Testimony; wherever we seem to vary from any of them, 'tis either, 1. In Things Human, Arbitrary, and Indifferent: Or, 2. In Matters not fully discussed by the Antients: Or, 3. In Points where they do not jointly agree among themselves: Or, *Lastly*, In Things which are contradicted by plain Testimonies of holy Scripture.

And this Deterence and Respect to their Writings, as it is as much as is due, so they themselves require no more, allowing a Liberty of Dissenting, for that they were Advisers not Dictators, and therefore St. *Austin* freely tells us, (a) "I wou'd have none embrace all my Opinions, so as to follow me, unless only in those Things wherein he shall find me to follow Truth." And again, he candidly acknowledges, that, (b) "As in his Manners, so in his Writings, many Things might justly be taxed." And

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(a) *Aug. de persév. Sanct. Cap. 21. Tom. 7.*

(b) *De Orig. Anim. Cap. 1;*

elsewhere he delivers his Opinion, which is also ours: (a) " This Reverence and Honour have I learned to give to those Books of Scripture only, which are called Canonical: That I most firmly believe none of their Authors have err'd in their Writings; but others I read with this Liberty, that with what great Holiness or Learning soever they do excel, yet, I do not think any thing to be true, because they so thought it, but because they persuade me, either by Scripture, or Reason, that it does not swerve from Truth.

The present Romanists themselves do not yield Infallibility of Judgment to the Fathers, but very often expressly, and more frequently obliquely, and in Fact reject their Dogma's, and Opinions. This is confessed and allowed by two of the most Learned, that ever wore Purple in that Church; that is, *Bellarmino*, and *Barronius*. The first tells us; (b) " Their Writings are no Rules of Faith, nor have any Authority to bind." The Second, in his Annals, saith, (c) " The Church doth not always, and in all Things, follow the Fathers Interpretation of the Scriptures." And, *Canus*, an eminent Author declares, " That the antient Fathers sometimes err, and, being only Men, advance monstrous Opinions." So their great Canonist, *Greser*, concludes, (d) " That if the Fathers teach otherwise than the Church, they are not Fathers, but Step-fathers, not Doctors, but Seducers." And, *Mus*, Bishop of *Bisento*, on the 14th of the *Romans*, sticks not to affirm, " That in Points of Faith, he gives more Credit to one Pope, than a thousand *Austins*, *Hieroms*, &c." Yet, these are the Men, that upbraid us for contemning the Fathers, whereas in truth they themselves do but use them as Merchants do their Cyphers, sometimes standing for Pence, sometimes for Pounds, even as they are necessary to make up their Accompts.

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(a) *Epist.* 19. *Tom.* 2. (b) *De Concil. Author. Libri* 2. *Cap.* 12. (c) *Ad. An.* 34. (d) *De jure prohibendi Libras. Lib.* 2. *Cap.* 10.

Thus, we hope, we have herein briefly and satisfactorily shew'd, that the late invented Errors of the present Church of *Rome*, had no Allowance from the Word of God, the Gospel of Christ, the Practice of the primitive Church, or the Monuments of Antiquity, from the best and most learned Christian Writers of each of these six first Centuries, of which Period, the first three Centuries; must be acknowledged to be the very Flower of the primitive Church, and most purely to have received the Faith delivered to the Saints, and to have maintained it. Because, the Truth of the Gospel was first infallibly taught by Christ and his Apostles, in their own Persons, and afterwards by holy Men, who had the Opportunity of hearing and conversing with these blessed Disciples of Jesus. But that the Doctrines then maintained in the most material Heads in dispute between us and the present Church of *Rome*, were the same as are at this Day taught, and generally believed by the Protestant Churches; which is what was to be demonstrated.

We shall now proceed to refute more particularly and distinctly the most notorious Doctrines held by the present Church of *Rome*, as necessary to Salvation, which in themselves are either new, or absolutely false, or condemn'd by God's Word.





## C H A P. II.

*Against the Pope's Supremacy*

THE antient Statuaries never bestowed half so much Pains and Cunning on the Images of their abominable Deities, as the late Romish Doctors have done, on their darling Idol the Papacy; so that now (save Truth and Sincerity) there is nothing wanting to make it awful and venerable. "As the Gentiles with their Hands, so " Hereticks with their Words, saith *Tertullian*, are the " Makers of Idols. For every Lie that they speak of " God, whose Essence is Truth, becomes a Kind of " idolatry." And in this Sense, our Men of *Rome* are palpably guilty. They have finished their *Dagon*, and set it before the Ark of the Lord, and fall down and worship it themselves, and wou'd force all others to adore it likewise, as the Oracle of Infallibility, the Touch-stone of Truth, and the Pillar of Salvation. Thus the Pope hath claimed and usurp'd the Prerogative of the great God of Heaven and Earth, by making himself the immediate Foundation of all Faith; so that Nothing is to be taken for Matter of Faith, but upon his Authority, dispensing against the holy and eternal Laws of God, pardoning Sin, disposing of Kingdoms, and doing whatsoever to him seems most meet. 'Tis for upholding this Supremacy of the Pope, that all the Romish Clergy are in Arms. He that holds not this, whatsoever else he holds, cannot by the Doctrine of the Romish Church be a true Catholick. Hence arises the Impossibility of a Reconciliation between us and them; we cannot be Members of their Church, but we must join with them in Acknowledgment.

redgment of this Papal Authority; They cannot renounce this Opinion, but they must withal utterly dissolve their Church, the essential Form whereof consisteth in this very Manner of Government. Surely here we see that of the Apostle fulfill'd, (a) " And for this Cause, God shall " send them strong Delusions, that they should believe a " lie." For, what greater Delusion can there be, than for a Man to believe that of every Pope that no Pope ever believed of himself, or any of his Predecessors? And tho' no Roman Bishop pretended himself qualified with the Title of Universal, 'till after the Years of Christ six hundred, yet having once taken it up, as Rebels when they have usurp'd a Crown, endeavour by some forg'd Pedigree to colour an antient Title; so the Pope then began, and to this Day continues, to derive his Right from St. *Peter*: Therefore, it will be convenient for us to consider the Validity of that fundamental Plea.

The Story they wou'd have us believe, is in short this, that Christ conferr'd a Power on St. *Peter* over the rest of the Apostles, and to him committed the Government of his Church throughout the whole World as his Vicar; and that *Peter* being Bishop of *Rome*, this Right is devolved upon his Successors, the Bishops of *Rome*, unto the End of the World.

Against this vain Pretence, and this Tale of Succession, we shall offer these Arguments.

1<sup>st</sup>, If such a Power were granted to St. *Peter* above the rest of the Apostles, the Evangelists, who by Inspiration of the Holy Ghost, wrote all Things that are necessary to Faith and Salvation, would not have been silent therein; but they record no such Thing, therefore, no Man can think, that a Matter of so great Importance wou'd have been pass'd over in silence, if there were any ground to believe it.

(a) 2 *Thess.* 2. 11.

2dly, If this pretended promise had been made to *St. Peter*, it is not to be suppos'd that Christ's Disciples, after having known the Mind of their Lord and Master, wou'd have disputed about Superiority notwithstanding; but we find they did; and that Christ called the twelve, ('tis to be suppos'd that *Peter* was amongst them) and said unto them, (a) "If any Man desire to be first, the same shall be last of all, and Servant of All." Therefore there cannot possibly be any fuller or clearer Proof of an Equality among the Apostles.

3dly, If our Saviour had appointed *St. Peter* his Vicar general upon Earth, 'tis to be presumed, the other Apostles wou'd have acknowledged him their Governor in all their Proceedings, relating to spiritual Matters: But the contrary is manifest, because, when there was a Vacancy in the College of Apostles, the History tells us, that (b) the whole Assembly to about an hundred and twenty agreed upon him that succeeded *Judas*; *St. Peter* being present thereat, without the least Mark of Distinction.

4thly, When that great Question concerning the Observation of the *Mosaic* Ceremonies was in Agitation, there was no Appeal to *Peter* as the Judge of Controversies; for they determined, (c) "That *Paul* and *Barnabas*, and certain other of them shou'd go up to *Jerusalem*, unto the Apostles and Elders about this Question, &c." And when there had been much disputing, and after *Peter* had made his Speech, *James* closed the Debate thus: (d) "Wherefore my Sentence is, &c. (How wou'd the Romish Doctors have boasted if *Peter* had closed the Debate, as *James* did? Yet they will not allow him any Supremacy of Power.) And the Result was, That it pleased the Apostles and Elders of the whole Church, to send chosen Members to *Antioch*,

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(a) *Mark* 9. 35, &c. (b) *Acts* 1. 15, 16, & 26.  
(c) *Acts* 15, (d) *Ibidem*.

and they wrote Letters by them after this Manner : " The  
" Apostles and Elders, and Brethren, send greeting, &c.  
So that, in this whole Affair, there is not any Notice taken of *Peter's* Authority, and especially in this Epistle, which the Apostles wou'd not have neglected upon this Occasion, had they thought *Peter* their supreme Governor ; therefore it is indisputable, that *Peter* had no such Superiority.

5thly, (a) If *St. Paul* were not inferior to the very chiefest Apostles, then *Peter* cou'd not be vested with this high Dignity ; (b) " And *Paul* withstood *Peter* to the Face, and did find that he walked not uprightly, according to the Truth of the Gospel : " Therefore *Peter* had neither such Authority, nor Infallibility over other Apostles.

6thly, By *St. Peter's* Behaviour all along to his Brethren, he neither looked upon himself, nor did they use him, as Heads of the universal Church : He calls the Rest of the Disciples his Brethren : He calls himself *Compresbiterium*, fellow Elder : He neither commanded, nor commissioned any of them, but both heard and treated them as his Equals and Fellows : And being sent into *Samaria* by his Brethren, he made no scruple of going as their Messenger, (c) And they reprov'd him for going to *Cornelius*, and conversing with Heathens : And he submitted to the Judgment of the Council ; therefore it is not to be suppos'd that the Rest of the Apostles wou'd have dared to make *Peter* their Messenger, whom they knew Christ had made their Prince and Governor ; or that they wou'd have presumed to contend with *Peter*, had they thought him the Vicar of Christ.

Lastly, If *Peter* had been appointed by Christ such a Monarch in his Church, and vested with such Authority,

(a) *Cor.* 11. 5.      (b) *Gal.* 2. 11. 14.      (c) *Acts*  
11. 3.

he wou'd some time or other have exercised the same, but this he no where did; neither when present with the Rest of the Apostles, nor in his Epistles to them: His Stile is not commanding as a Superior, but only exhorting as amongst Equals. Nor are these Romish Doctors able to produce any one particular Act of *Peter's* which may imply his Superiority, during the whole Course of that Apostle's Life: Therefore he had no such Authority at all, and the Notion is groundless and vain.

The chief Text which the Papists abuse to countenance this Matter is from these Words of our Saviour. (a) "Thou art *Peter*, and upon this Rock will I build my Church, and I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven."

But this makes nothing to their Purpose, the Meaning is plain: For in the foregoing Words, our Saviour demands of his Disciples "Who they said he was?" To which *Peter* for them all answers, "Thou art Christ the Son of the living God." Thereupon, Christ said unto him, "Thou art *Peter*, thy Name signifies a Stone, and upon this Rock of thy Confession, I will build my Church, and the Gates of Hell shall not prevail against it." That is, against that Church which by thy Ministry, and the Ministry of thy Fellow Labourers, shall be built upon this great and fundamental Article of your Faith. And as for those Words, "I will give you the Keys," 'tis a Promise made to all his Apostles in the Person of *Peter*, who had answered in the Name of them all; which is plain from the Words of our Saviour, when he appeared unto them after his Crucifixion, (b) "And breathed upon them, and said unto them, receive ye the Holy Ghost; and, whose Sins ye remit, they are remitted, &c." So that by this, Power was given unto them all equally of Ministration in the

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(a) *Matth.* 16. 18, 19. (b) *John* 20. 22, 23.

**Church.** And this is the Judgment of the old Catholick Fathers.

St. *Cyprian* pronounces, that, (a) " All the Apostles  
" were of like Power among themselves, and the Rest  
" were the same that *Peter* was, and it was said indifferently  
" ly to them all, feed ye; indifferently to them all, go in-  
" to the World; indifferently to them all, Teach ye the  
" Gospel."

And thus *Gregorius Nyssenus* expoundeth this Text,  
(b) " Thou art *Peter*, and upon this Rock will I build my  
" Church. He meaneth the Confession of Christ, for  
" he had said before, Thou art Christ the Son of the  
" living God."

So saith St. *Hillarie*, (c) " This is that only blessed Rock  
" of Faith that *Peter* confessed with his Mouth: And up-  
" on this Rock of *Peter's* Confession is the building of  
" the Church."

So saith St. *Chrysostom*, (d) " Upon this Rock, that  
" is, upon this Faith, and this Confession I will build my  
" Church."

So saith *Origen*, (e) " He is the Rock whosoever is the  
" Disciple of Christ, and upon such a Rock, all Christi-  
" an Authority and Knowledge is built. If thou think  
" that the whole Church is built only on *Peter*, what then  
" wilt thou say of every of the Apostles? Shall we dare  
" to say that the Gates of Hell shall not prevail only a-  
" gainst *Peter*, or the Keys of the Kingdom of Heaven  
" given only unto *Peter*?"

And this agrees with what St. *Paul* says to his Con-  
verts; (f) " Now therefore ye are no more Strangers  
" and Foreigners, but Fellow Citizens with the Saints,  
" and of the Household of God, and are built upon the  
" Foundation of the Apostles and Prophets, Jesus Christ

(a) *De simpl. Prelator.* (b) *In Testimoniis Dilectis  
ex veter. Test.* (c) *De Trin. Lib. 2. c. 6.* (d) *In Matt.  
Hom. 35.* (e) *In Matt. Tract. 1.* (f) *Ephes. 2. 19,  
20, 21, 22.*

" himself

" himself being the chief Corner Stone, in whom all  
 " the Building fitly framed together, groweth into an  
 " Holy Temple in the Lord, in which you also are build-  
 " ed together, for an Habitation of God thro' the  
 " Spirit.

From these Testimonies of holy Scripture and the primitive Fathers, it is abundantly plain, that this is the true and just Interpretation of those Words of our Saviour; so that not *St. Peter's* Person, but his Confession is the Rock upon which the Church is built; and consequently that Argument that the Papists draw from the Words of our Saviour to prove the Pope's Supremacy, is founded upon a Mistake, and must necessarily fall to the Ground.

Now as to the Pope's being *St. Peter's* Successor as Bishop of *Rome*; It is so far from being demonstrable, that *St. Peter* was Bishop of *Rome*, that it is hardly probable he was ever there. And for these Reasons.

1<sup>st</sup>, By *St. Paul's* Epistle to the *Galatians*, it appears, that *Peter* and *Paul* (a) made an Agreement, by the Direction of the Holy Spirit, that *Peter* shou'd preach to the *Jews*, and *Paul* to the *Gentiles*, and that *Peter* is therefore call'd the Apostle of Circumcision, and accordingly did write his Epistles to the scattered *Jews*, but he neither directs to, nor dated any from *Rome*. It is therefore most unlikely he shou'd be Bishop or Resident there.

2<sup>dly</sup>, When *St. Paul* (b) writes to the *Romans*, and sends greeting to above forty by Name; he says nothing of *Peter* whom it is not likely he wou'd have omitted, either then, or afterwards, when he sent particular Salutations from others in several of his Epistles. Nay, he complains that, (c) " All that were at *Rome* sought their own, " not the Things which are *Jesus Christ's*." Besides, when *St. Paul* first came to *Rome*, the *Jews* there, who

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(a) *Gal.* 2. 7. (b) *Rom.* 16. (c) *Phil.* 2. 21.  
*Acts* 28.

were St. *Peter's* peculiar Charge, seem'd to know nothing of the Gospel. And elsewhere, he names a few whom he saith, (a) " Were his only Fellow Workers there : " And complains, that, (b) " At his first Answer, when " summoned before *Nero*, no Man stood with him, but " all Men forsook him," all which sure cou'd not have happened, if St. *Peter* had been at *Rome*.

3dly, The Papists Stories do not agree in the Time of St. *Peter's* coming to *Rome*, and concerning that of his Death, contradict the Truth apparent from Scripture and approv'd History; therefore it is unreasonable to impose upon us so dubious a Matter. Besides, if St. *Peter* was Bishop of *Rome*, and that the Pope is his Successor, there is no Reason that his Supremacy shou'd be made an Article of Faith: Because we ought not to make any Thing an Article of our Faith, but that which can be proved by Scripture; now, the Pope's Supremacy cannot be proved by Scripture, and of Consequence ought not to be received as an Article of Faith.

4thly, But allowing St. *Peter* to have been at *Rome*, If the Pope succeeded *Peter*, it must be in his extraordinary Quality as an Apostle, or as he was Bishop of *Rome*, or as he was Head of the Church; but he cannot succeed him as an Apostle, for that Office ceased with the Persons, the Apostles not constituting Apostles to succeed them, but only Bishops, Pastors, &c. Nor cou'd he succeed him as Bishop of *Rome*, or head of the Church, because *Peter* himself was neither of them; and a Man cannot be said to succeed another in that, which such other Person had never any Possession of, or Right to, therefore it follows, the Pope succeeds not at all St. *Peter*.

5thly, St. *Peter's* Primacy (if he had any) did not exempt him from paying Tribute, even to (c) " An

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(a) *Coloss.* 4. 11. (b) *2 Tim.* 4. 16. (c) *Matth.* 17. 27.  
" Heathen."



"Heathen." His Epistle has many urgent Precepts of Obedience to Princes, as, (a) " Submit to every Ordinance of Man, whether it be to the King as Supreme," pray mark, " Or to Governors, &c." But the Pope not only denies all Obedience to the Emperor, his rightful Sovereign, and other Kings and Princes, but plays the Tyrant over them, and pretends a Right to dispose of their Crowns, and over-rule them in their own Dominions at his Pleasure. Therefore the Pope can never assume this Insolence from St. Peter.

*6thly*, St. Peter's Primacy (if we shou'd allow him to have had any) did not privilege him from Subjection to the Rest of his Brethren, (b) " Before whom he pleaded his Cause," and by whom " He was sent as a Messenger:" Nor did it free him from (c) " Error, or from being withstood to the Face." But the Pope claims a Right to domineer over the whole Church at his Pleasure, and boasts himself infallible: Inso much that the Council of *Lateran* most complaisantly tells him, (d) " To thee is given all Manner of Power, as well of Heaven, as of Earth:" He that saith all, excepteth nothing. These vast Prerogatives which are the brightest Jewels of the Triple-Crown, we are sure were never Part of Peter's Inheritance.

*Lastly*, Were the Popish Pretensions true, we must conclude the Fathers extremely negligent, not to say doctive, that they have not left expressly set down in any of their Works, this most important Point, that Christ made Peter and his Successor's Head of the Church and endued them with Infallibility. And farther, the same Fathers must have troubled themselves and their Flocks very impertinently, in toiling to compose tedious Confutations of Hereticks, if they might have had pre-

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(a) 1 Pet. 2. 13. (b) Acts 8. 14. & Ch. 11. 2, 3, 4, &c. (c) Gal. 2. 11. (d) *Sub. Leon.* 10. *Seff.* 10.

sent Recourse to a visible, unerring Authority in Decision of Controversies; since if their Opposers had refused to acquiesce in his Determination, their main Work had been not so much to confute their Opinions, as to convince them of their Duty to obey such supreme Judge. But they making Use of no such Medium, we may confidently conclude, they never had any Thought of such a Power delegated to any on Earth.

*Platina*, who writes the Lives of the Popes, dedicated to Pope *Sixtus* the Fourth, whose Secretary he was, in the Life of *St. Peter*, tells us this formal Story; That *Peter* sometime before his Death consecrated *Clement*, and committed to him the Chair, and the Church of God, *his Verbis*, in these Words, "The same Power of binding and loosing I deliver to thee which Christ left me, do then, condemning and detesting all outward Things, promote by Pray'r and Preaching the Salvation of Men, as becomes a good Pastor." Sure we are, modern Popes, tho' they talk much of the Farmer, have very little Regard to the latter Part of his Charge.

But how comes it to pass, after this exact and formal Story so gravely told, that the same Author sets down the Life not of the said *Clement* as Successor to *Peter*, but of one *Linus*, who he says enjoy'd the Seat eleven Years, three Months and twelve Days? And after him one *Cletus*, who Poped it for twelve Years, one Month, and eleven Days, and then after this Nap of twenty four Years, comes this honest Father, *Clement*, into the Chair, and held it nine Years, two Months and ten Days. So that it seems their Succession got a knock in the Cradle; for by this reckoning, *Clement*, lamentably neglected his Charge for above twenty Years, and the two next Bishops that followed *Peter*, were Usurpers. This inconsistency makes the Tale smell rank especially if we consider,

1<sup>st</sup>, That if *Peter* did so ordain, either *Clement* or *Linus*, or any other Head of the Church, then he either divested himself of that Authority and became as well as others under such new Head; or else from that Time  
till

till his Death, the Church had two visible Heads; both which are absurd.

2dly, If *Clement*, *Linus*, or any other succeeded *Peter* in the Primacy and was Head of the Church, then *James*, and *John*, and other Apostles who survived *Peter*, were under, and must obey *Clement*, &c. But 'tis unreasonable to think, that those who were of the Chief of the Apostles called by Christ, and (a) who were equal'd with, it not prefer'd before *Peter* himself shou'd become Inferiors and obey an ordinary Bishop called by Man. And to satisfy us that there was no such Thing on foot in that Age, we may observe, that the Writings of *James* and *John* are by the Church owned in the Canon of the holy Scriptures, whereas those of *Clement* (tho' some are extant in his Name) are rejected as not Canonical.

Lastly, Suppose what they say, that Christ ordained *Peter* his Successor, and *Peter*, *Clement*, or *Linus*, yet it is nothing to the latter Popes, because they are neither called immediately as *Peter* by Christ, nor from the Pope foregoing, as *Clement* by St. *Peter*, but by the Cardinals. And whence had the Cardinals that Power? If from God, let them produce their Warrant; if from Men who were they, and by what Authority?

But wou'd you know indeed whose Successor the Pope is, we may safely affirm, rather of *Simon Magus*, than of *Simon Peter*; for Pride, Ambition and Covetousness prompted them to usurp such Titles and Power. Now, pray let us reflect, on what a horrid Succession they boast of: A Succession from that Heretick, *John* the 22d. who deny'd the immortality of the Soul; from *John* the 23d. *Gregory* the 12th. and *Benedict* the 13th. who were all Popes at once, and all call'd by the Council of *Constance* as illegitimate; from Pope *Eugenius*, whom the Council of *Basel* convicted both of Schism and Heresy;

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(a) Gal. 2.

from Pope *Marcellinus*, who sacrific'd to Idols; from Pope *Liberius*, who turn'd *Arian*; from Pope *Anastasius*, whom the Roman Clergy excommunicated for being an Heretick; from Pope *Silvester* the 2d. who sacrific'd to the Devil; from Pope *Formosus*, who got the Chair by Perjury; from Pope *Sergius* the 3d. who caus'd another Pope's Body to be dug out of the Grave, and his Head to be cut off and flung into the *Tyber*; from Pope *Boniface*, who imprison'd his infallible Predecessor, and plucked out his Eyes; from Pope *Hildebrand*, who threw the Sacrament into the Fire; in a Word, from such a fullom Pack, that Heathen *Rome* with her *Nero's*, and *Domitians*, and all other Pests of Mankind, cou'd not match them. How unlike are these Popes to St. *Peter*? Thou'd the good o'd Man revive, how wou'd he wonder at such Successors? It is reported of *Raphael D'Urbis*, the famous Painter, when he drew the Portraitsures of St. *Peter*, and St. *Paul*, that the then Pope taxed him with laying too much Colouy on their Faces; he reply'd, that he did it on purpose, to represent them blushing in Heaven, to see what Successors they had got upon Earth. So *Thomas Aquinas* coming to Pope *Innocent* the 4th. whom he found surrounded with great Heaps of Gold; Lo *Thomas*! said the Pope, the Church cannot now say, as of old; "Silver and Gold have I none:" No, says the surly Doctor, nor can she say to the Lame, "Arise and Walk."

Having shewn you how far the Pope is St. *Peter's* Successor, we shall now proceed to give you a brief History, after what Manner, and at what time, his Holiness assum'd to himself the Title of universal Bishop, and supreme Head of the Church.

Among the Causes preparatory and co-operating towards bringing the intolerable Roman Yoke on the Necks of our Forefathers, we may reckon this among many subsequent Revolutions, which are too tedious to enumerate; that is to say, the Removal of the Imperial Seat to *Constantinople*: On which Occasion, neither the Emperors, nor so much as their Exarchs or Viceroyes residing at *Rome*, it came to pass, that the Splendor of the Imperial Majesty, being far removed from the Eyes

of the Roman People, their Bishops shone so much the brighter, and gained a proportionable Increase of Respect, and Opportunity to play their Pranks at Home; yet none of them were so insolent as to assume the haughty Name of universal Bishop, for six hundred Years after Christ came into the World.

This is apparent in *Gregory*, the first of that Name, Bishop of *Rome*, who mounted that Chair about the Year 590. For in the Time of *Gregory's* Popedom, *John* the 4th Bishop of *Constantinople*, flushed with the Emperor's Presence, and alledging that the Imperial City ought always to have the chief Bishop, wou'd needs assume to himself the Title of Oecumenical (that is, universal) Bishop.

And here it will deserve the Reader's Attention, to observe the Arguments Pope *Gregory* uses against any Bishop whatsoever, that shou'd term himself Universal: God in his wonderful Providence so ordering, that this Question should now be argued and debated to the Full, that the Popes of the ensuing Ages might be condemned, out of the Mouth of their Predecessor; and especially this *Gregory*, so eminent and renowned a Personage amongst them. We shall therefore select a few of his own Expressions, faithfully translated out of some of his Letters, extant in his Works, as follow.

Writing to the Emperor, he saith, (a) "*Peter* was not called universal Apostle, and yet behold, my fellow Priest, *John*, seeketh to be call'd universal Bishop. O Times! O Manners! *Europe* is now exposed for a Prey to the Barbarians, and yet the Priests, who should lay themselves in Dust, and weeping rowl themselves in Ashes, seek after Names of Vanity, and boast themselves of their new-found profane Titles."

Writing to *Cyriacus*, *John's* Successor, persisting in the same Pretensions of Universality, he intreats him, (b) "To abolish that Word of Pride, by which there is

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(a) *Lib. 4. Ep. 32.* (b) *Lib. 4. Ep. 28.*

“ for great Scandal given to the Church: ” For, says he,  
 “ Whoſoever is deſirous of Honour, contrary to the  
 “ Honour of God, ſhall never be accounted honourable  
 “ by me : Neither may you ſay, that the uſing this Title  
 “ is nothing ; for if we hear this Matter quietly, we o-  
 “ verthrow the Faith of the whole Church ; the A-  
 “ greement to this wicked Title is the loſing of the  
 “ Faith : What Answer wilt thou make unto Chriſt,  
 “ that is indeed the Head of the univerſal Church, at  
 “ the Tryal of the laſt Judgment, that thou goeſt about,  
 “ Under the Name of univerſal Biſhop, to ſeduce his  
 “ Members unto thee ?

(a) “ Becauſe Antichriſt, the Enemy of the Almighty,  
 “ is now at Hand, my Deſire is, that he may find nothing  
 “ of his own, either in the Manners or Names of the  
 “ Priests: I ſpeak it boldly, whoſoever calls himſelf, or  
 “ deſires to be called of others, the univerſal Biſhop or  
 “ Priſt, is in his Pride the Forerunner of Antichriſt,  
 “ becauſe in his Pride he ſetteth himſelf before o-  
 “ thers.”

And the better to expreſs his Detestation of ſuch lofty  
 Titles, in Oppoſition to the ſaid *John* and *Cyriacus*; he  
 firſt of all took to himſelf the Appellation of *Servus Ser-*  
*vorum*, the Servant of the Servants of God; which his  
 Succeſſors, with a moſt impudent Hypocriſy, to this  
 Day retain; tho’, at the ſame Time, they uſe all Endeavours  
 to domineer over all the World.

But *Gregory* liv’d but a ſhort Time after, and was  
 ſucceeded by *Sabinian*, a Fellow born nobody knows  
 where, and *Platina* ſays, “ None need care, for he was  
 “ a very Churl, and ſo inveterate an Enemy to his Pre-  
 “ deceſſor, that he endeavour’d to have burn’d all his  
 “ Writings.” He ruled the Roſt not full an Year and  
 half, and then, (after a Vacancy of very near twelve  
 whole Months) comes Pope *Boniſace* the 3d. a Man ve-  
 ry bold, and very ambitious; who about the Year of  
 our Lord, 608. firſt honoured the Holy See with this

Title of Supremacy, which he found means to obtain of *Phocas*, a Rebel, Murtherer, and Tyrant; who succeeded Emperor *Mauricius*, his Liege Lord and Master, in the Imperial Dignity, by this vile Method.

Emperor *Maurice* losing the Hearts of his Army, *Phocas*, who was but a common Centurion, taking up on him to head the Mutineers, was by them proclaimed Emperor; and pursuing his lawful Sovereign, took him and his Family Prisoners; and having slain his Wife and Children before his Eyes, not sparing the little Innocent which hung at her Breast, did afterwards cause his Master's Throat to be cut: A procedure so black and barbarous, that Historians are at a loss, scarce knowing which to condemn most, his Treason, or his Cruelty.

But soon after this Rebel Tyrant assumed the Imperial Dignity, this *Servus Servorum*, his most humble Servant at *Rome*, seeing *Phocas* on the one Side, displeas'd with his Rival for Universalship, the Patriarch of *Constantinople*, because that Bishop wou'd not approve of such his traiterous Murders: And on the other, jealous lest the hatred of his Doings shou'd occasion *Italy* to revolt from his Obedience; resolves to take Advantage of a Juncture so favourable to his Designs, and thereupon petitioning *Phocas*, and by the large proffers which he made of his good Service, obtains of him, that the Church of *Rome* shou'd thenceforward be the Head of allover Churches, and that the Bishop of *Rome* shou'd be called the Sovereign and universal Bishop.

Thus Papas as well as Heathen *Rome*, had the Foundations of her Empire laid in Blood. A base Usurper in Temporals creates another in Spirituals: A cruel Rebel, to confirm himself in an ill-invaded Throne, gratifies the Ambition of an aspiring Prelate; who in Requital is obliged to varnish over his Treasons with a Religious Gloss, and wipe out of Memory all his Villanies with this propitiatory Act of Merit, towards what he was pleased to call the Church.

Suppose now *Gregory* risen from the Dead, to behold his Successor so imperiously using that Title only, which he had so formally condemned in all his Epistles, how wou'd he avoid this necessary Conclusion, drawn from his

own Words, so often repeated? that is, "Whosoever will be called universal Bishop, assumes to himself a presumptuous, a profane, a sacrilegious and an anti-christian Name: That he is the King of Pride, that he is *Lucifer*, which preferreth himself before his Brethren, that he has forsaken the Faith, and is the Forerunner of Antichrist; nay, Antichrist himself."

Mr. *Du Plessis*, one of the reform'd Religion, and a Person of great Figure in *France*, in the Year 1611, published a Book, which he intituled, "*The Mystery of Iniquity*;" wherein, from the Pride of *Paul* the 5th. who filled the Holy See of *Rome* at that Time, and the Flatteries of his Creatures, *Du Plessis* was afforded a large Field, to stile the Pope Antichrist. The Occasion thus.

In a Book dedicated to that Pope, the first Leaf represented a Tower of a prodigious Magnitude, which appeared to the Spectators a Subject of Admiration, but it was only sustained by some Pieces of Timber which were set on Fire. Two Latin Verses advised the Beholders not to admire that vast Building, which would tumble down as soon as ever the Fire had consumed those feeble Supporters. In the next Place, you saw the Effigies of *Paul* the 5th. accompanied with Inscriptions so haughty and so impious, that it wou'd have been impossible to give the Reformed a better hold, tho' it had been done designedly. Whatever Flatteries can be attributed to a Temporal Prince; whatever Holy Writ has spoke with most Emphasis of Jesus Christ himself, was apply'd to that Pope. And underneath the Figure, there was this Motto.

*Paulo, V. Vice-deo.* To *Paul* the Fifth, a Vice-god. But that which was most remarkable was, that *Du Plessis* observed, that the numeral Letters of the Latin, filled up very justly the famous Number 666, which all the Christians, according to the Testimony of *St. John*, in the 13th of the *Revelations*, look upon to be the Number of Antichrist.

*Paulo, V. Vice-deo.*

V	_____	5
L	_____	50
V	_____	5
V	_____	5
I	_____	1
C	_____	100
D	_____	500
	_____	666



## C H A P. III.

*Against Prayers in an unknown Tongue.*

**W**E need not take much Paine to prove, that the Romish Church hath made it an Article of Faith, that their publick Prayers shou'd be repeated in a Tongue not generally understood by the People, which undoubtedly is one of the most gross and ridiculous Errors that ever infected the Church; because, by this Innovation, the People, instead of offering to God the Calves of their Lips, as the Scripture Phrase is, are enforced to offer him the Lips of Calves, bleating and bellowing without Understanding.

That People shou'd pray in a Tongue that they understand, will appear, more certain, reasonable, and necessary, if we consider, that Prayer in a known Tongue is commended first in general in all these Texts of Scripture which require us to come near unto God, and pray unto him with our Heart; for by the Heart, the Understanding, as well as the Will and Affections, is meant, as appears by that Prayer of Solomon's; "Give me an understanding Heart." And then particularly, and in express Words, the first Epistle of St. Paul to the Corinthians, the whole fourteenth Chapter consists of a solemn Disputation upon this Subject: as if the Holy Ghost had purposely design'd to argue against this Papist Wickedness and Folly: "For if I pray in an unknown Tongue, saith the Apostle, my Spirit prayeth, but my Understanding is unfruitful; What is it then?"

"I.

" I will pray with the Spirit, and I will pray with the  
 " Understanding also: Else when thou shalt pray with the  
 " Spirit, how shall he that occupieth the Room of the  
 " Unlearned say, *Amen*, at thy giving of Thanks, see-  
 " ing he understandeth not what thou sayest? for thou  
 " verily givest Thanks well, but the other is not edified.  
 " I thank my God I speak with Tongues more than you  
 " all; yet in the Church, I had rather speak five Words  
 " with my Understanding, than by my Voice I might  
 " teach others also; than ten thousand Words in an un-  
 " known Tongue. Let all Things be done to Edify-  
 " ing: If I know not the Meaning of the Voice, I shall  
 " be to him that speaketh a *Barbarian*, and he that  
 " speaketh shall be a *Barbarian* unto me." And to pre-  
 " vent any Body's explaining his Words otherwise than he  
 " expressly spoke them, he adds: " If any Man think  
 " himself a Prophet or Spiritual, let him acknowledge  
 " that the Things that I write unto you are the Com-  
 " mandments of the Lord." It is evident likewise, that  
 " the Apostle speaks of the publick Service, and all the  
 " Parts thereof. 1<sup>st</sup>, Of Petition, v. 15. 2<sup>dly</sup>, Of Thanks-  
 " giving, v. 27. 3<sup>dly</sup>, Of Prophecyng, or Interpreting  
 " of Scripture, v. 4. 4<sup>thly</sup>, Of singing of Psalms, v. 15.  
 " And all this, when the whole Church be come together  
 " in one Place, v. 23. Yes, he expressly speaks of Pray-  
 " ers made in the Church, v. 19. Of the Edification of  
 " others, v. 12 and 26: And of Blessings also, wherein  
 " the People were to join with the Minister; which  
 " Prayers, Hymns, Benedictions, Thanksgivings, and Ex-  
 " position, did constitute the Exercise of their publick  
 " Worship in those Days

St. James commandeth, that whosoever prayeth,  
 (a) " Let him ask in Faith, nothing wavering." Which  
 necessarily implies, that we ought to pray as God in a  
 known Tongue; for what Faith or Assurance can he  
 have, that he shall receive what he prayeth for, that  
 knoweth not what he himself sayeth in his Prayers, or

what another prayeth for him, to whose Prayers he sayeth *Amen*, as our Papists, generally do? What wou'd an *Indian* think if he was to see a Number of People met together, only to see a Priest act a wild Part, and hear him mutter a great many Words, which they did not understand one Syllable of? May we not argue against such a Practice in the Expressions of *St. Paul*, (a) "If therefore the whole Church be come together into one Place, and all speak with Tongues, and there come in those that are unlearned, or Unbelievers, will they not say that ye are mad?"

The Practice of having Prayers in an unknown Tongue is so absurd, that *St. Austin* counts it an unhuman, or unmanly, as well as an unchristian Thing; and will not allow it so much as in our singing of Psalms, or spiritual Hymns, saying, (b) "What Profit is there in Speech, be it never so perfect, if the Understanding of the Hearer can not attain it? for there is no Cause why we shou'd speak at all, if they understand not what we speak; for whose Sake we speak, that they may understand us." And again, (c) "What need we sing, if we understand not what we sing? It is to sing with our Voice, and not with our Hearts; for Understanding is the Sound, and Voice of the Heart." And in his Exposition on the eighteenth *Psalms*, he tells us, "God requires that we understand what we sing, like Men endued with Reason, and not chatter like Birds: For Parrots, and Mag-pyes, and other Birds, are often taught by Men, to sound out that which they know not; but to know what they sing, or to sing with Knowledge and Understanding is peculiar by God's Will to Man." Much more ought we to regard this in our Prayers, and not to presume to offer the Sacrifice of fools, and come under that severe Reprehension of

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(a) 1 *Corin.* 14. 23. (b) *Aug. de Doct. Christ. Lib.* 4. *Cap.* 16. (c) *Ibidem.*

our Lord: (a) "Well hath *Isaias* prophecy'd of you Hypocrites," as it is written, (b) "This People honoureth me with their Lips, but their Heart is far from me."

How abhorrent this is from the Practice of the Apostles, and the Faithful in their Days, and even unknown in the purer primitive Ages, the Popish Authors abundantly testify. So testifies *Lyra*, on the 14th Chapter of St. *Paul's* first Epistle to the *Corinthians*. "In the primitive Church, says he, the Blessings, and all other common Prayers, were performed in the vulgar Tongue." So saith *Getzer*, (c) "All Things were dispatched in a Language not unknown or unintelligible to the People; and the Custom was, that the whole Church, Priest, and People, did sing together." And so a Multitude of their Authors, as *Aquinas*, *Cassander*, *Erasmus*, *Bellarmine*, all acknowledge, that the publick Prayers in the first Ages were in a Tongue that the People understood.

But, if so then, why not now? does not the same Reason hold good? who hath made this Change? who hath sown these new Tares in the Church? how crept in this false Doctrine? how grew up this corrupt, absurd Practice? certainly from no other than that corrupt Root, which gives being to the whole Body of Popery, PRIDE and USURPATION. For when the Bishops of *Rome*, by the ill Arts before mentioned, had mounted to such an eminent Degree of Grandeur in the World, and by their external Lustre obscured their fellow Bishops, then nothing wou'd serve their Turns, but they must be giving Laws, and prescribing Rules, tho' never so absurd and unreasonable. And as Conquerors usually bring in, and frequently impose their own Language on those they have subdued and intend for their Slaves, so the Popes made it their Business to obtrude and plant the Roman Rites, Ce-

(a) *Mark* 7. 6. (b) *Isai.* 29. 13. (c) *Def. Cap.* 16. *Lib.* 2.

remories, and Language, in what other Churches they could, that the same might afterwards serve for an Argument of their Jurisdiction, and the other's Dependence: And to establish to themselves an universal Tyranny in the Church, they cou'd not think of a sifter Expedient to facilitate such their Attempt, than by introducing a general Ignorance, and therefore not only locked up the Scriptures from the People, but likewise enjoin'd them to pray in a Tongue which they did not understand.

The first Pope that established this Practice was *Vitalian*, and it is observable, that as *Irenaeus*, who flourished about two hundred Years after Christ, affirm'd, (a) That

<i>ΑΓΓΕΛΙΟΥ.</i>			
<i>A</i>	_____		
<i>α</i>	_____	30	the Number of the Beasts, 666, was contained in, and signified the Name <i>Lateinos</i> , the numeral Letters of which Word in Greek make up that Number; so it was in the Year of our Lord, 666, that the said Pope <i>Vitalian</i> commanded the Latin Service generally to be received in the Western Churches, tho' at that Time in most Parts, few of the People understood it.
<i>κ</i>	_____	1	
<i>τ</i>	_____	300	
<i>ς</i>	_____	5	
<i>ι</i>	_____	10	
<i>υ</i>	_____	50	
<i>ο</i>	_____	70	
<i>Ϟ</i>	_____	200	

— Sure there cannot be a more ridiculous Piece of Devotion, than that of such a Congregation as pretend to be very busy in the Worship of God, tho' they know not what they are saying to him. Nay, the Practice of Men telling over their Beads in publick Worship, declares, that they belong not to it, and have no Occasion for it; for they cannot in any Sense be said to be at the same Service, who do not join in the same Prayer. As for Instance, if while the Priest says, *Domine non sum dignus*, I say a *Pater*, and another, an *Ave*, and a third, an *Ora pro nobis*; this is no more one Service than it is an Harmony, when every one sings and plays what comes

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(a) Rev. 13.

into his Fancy, without regarding the Tune, or the Chorus of his Fellow-Musicians in the Consort; whereas, if they were separated, every Man apart might make some kind of Musick. Therefore, every understanding Christian may be assur'd, that what is done publicly in a Church; in a strange Language, not understood by the People, (a) " Profiteth not the Congregation; edifieth not the Weak; instructeth not the Ignorant; inflameth not the Zeal; (b) " Offendeth the Hearers; abuseth the People; displeaseth God; bringeth Religion into Contempt:" And neither is the Word of God regarded, nor the Custom of the purer and primitive Church observed in that unrighteous Practice.

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(a) 1 Cor. 14. (b) Matt. 15. 18.



## C H A P. IV.

*Against the Mass.*

**A**S we think there is nothing needful to render Popery detestable, to every sober, conscientious and unbiass'd Christian, more than barely to understand it; so we think it expedient in speaking against the Mass, to lay before you its Canon, which the Romanists hold to be the holiest Part of their Mass, tho' no Man can tell readily on whom to father it. St. Paul says, "I know whom I have believed, and am certain." And to Timothy, he saith, "Stand steadfastly in such Things as thou hast learned, knowing of whom thou hast learned them." But these Romish Doctors have no Manner of Certainty in this grand Affair: Some say Pope Alexander the First made it, some say Leo, some say Gelasius, some say Gregory the First; Pope Gregory says, One Scholasticus; others say Gregory the Third; but Pope Innocent the Third, to put the Matter quite out of doubt, says plainly, it came from Christ and his Apostles. Who was the first Deviser of it is not very material, but we will enquire into the Particulars of it, in as few Words as possible, that you may see what Thing this is, that is esteemed so high, and holy, and what it contains.

The Canon of the Mass being a Beadroll of Litanies and superstitious Prayers: The Priest after he crosses himself, begins with Prayers for the Pope, which brings him to the first *Memento* for the Living; wherein the Congregation shou'd. pray, for all they can remember of their Friends and Benefactors, desiring God (don't forget that

all

all their Prayers are in *Latin*) that for the Merits of such and such Saints, they may be saved from Evil: Then again, he crosses the Wafer and Chalice, standing with his Back towards the People, and takes up the Wafer in his Hands, and a Boy rings a Bell, which invites the People to look up, whilst the Priest says these Words (very softly, and with a low Voice, so as none may hear him) called the Consecration. "The Day before our Lord suffered he took Bread into his holy and adorable Hands, and lifting up his Eyes unto Heaven to God, and giving Thanks, he blessed, (here he crosses the Cake often) "Bake, and gave to his Disciples, saying, "take and eat ye all of this; *For it is my Body.*" (These five Words are those which turn the Bread into very Flesh, as they teach) Then with a World of Circumstances doth the Priest lift, or heave it up over his Head; for the People to see it, (which is called the Elevation or Sacring) who immediately fall down on their Knees, and worship it. This done, he takes up the Cup, and with the like low Voice, says, "In like Manner, after Supper, "he took this noble Chalice into his Holy and Adorable Hands, and after Thanks to the Father, he blessed, (here he crosses again) "And gave to his Disciples, saying, take ye, and drink ye all of this, (mark their impudence! that can write the Command, and at the same instant break it, by denying the Cup to the People) "For "this is the Cup of my Blood, (here they shamefully add) "A new and everlasting Testament, a Mystery of Faith, which shall be shed for you, and for many, "for the Remission of Sins; so oft as ye shall do this, "ye shall do it in Remembrance of me." Then the Priest holding up the Chalice in his Hand, breathes upon the Wine, and kneels down to it, and the Bread, giving thereby sovereign Adoration to this *Imaginary* Christ; then, rising up, he holds the Cup over his Head, that the People may likewise worship it. This done, he sets down the Chalice, and covers it with the Cloath, and then kneels down again to the Bread and Wine, and with outspread Arms, kisses the Altar. All this is done with many Crossings, and ~~movings~~ <sup>movings</sup>. Then begins the second *Memento*, or Prayers for the Dead, wherein they petition



petition for the Souls of all their Friends, in a low Voice. Then he takes the Wafer, and stakes it in a *dancing Manner* up and down about the Chalice, saying, *Per ipsum, et cum ipso, et in ipso*. Taking up the Cover of the Chalice, and crossing himself on the Breast, Forehead, and bald Crown, (the uncovering the Cup, is suppos'd to represent, how at the Death of Christ, the Vail of the Temple was rent) he crosses the Chalice three Times over the Top, to shew the three Hours which Christ hang upon the Cross; and twice on the Brim, to shew the overflowing of his Blood; and then laying down the Host, or consecrated Wafer, on the Corporal, or Altar-Cloth, pretends thereby, to shew his taking down from the Cross. Then with *Courage* the Priest *tucks* up his Sleeve, and takes up the Wafer, which he breaks into three Pieces, two whereof he holds over the Chalice, and the third he puts into it; (but when the Host is reserved this Ceremony is omitted) however, the Priest kneels down, and says the *Agnus* to the Bread, which is this Pray'r, "O Lamb of God which takest away the Sins of the World, have Mercy upon us;" which he must repeat three Times: Then he takes the *Pax*, that is, kisseth an Image of a Crucifix in the Mass Book, and saying, "Peace be with thee," gives it to the Clerk, or Boy, who carries it about to the People to *kiss*. In the mean Time, the Priest drinks up all, and eats up the Wafer, if broken, (if not, 'tis reserv'd for a Procession) and then Prays, thus: "*Quod ore sumpsimus, &c.* That which we have taken with our Mouths, Lord grant we may receive it (mind, he speaks in the plural Number, tho' none has received it but himself) "With a pure Mind, and that it may, of a temporal Gift, be made an everlasting Remedy, &c." By this Time, the Boy is come back with the *Pax*; and *Domine* holds out his Cup for more Wine, which he drinks off at three Times, then wipes his Mouth, licks his Fingers, goes to the lower End of the Altar, washes his Hands, returning to the Altar, takes up the Chalice, and licks it; which done, he removes to the upper End of the Altar, reads certain Prayers and Collects, and says to the People a third Time, "The Lord be with you: *Ita, missa est*."

"Begone, .

“ Begone, the Mass is over.” Then he kneels down at the Altar, says a Prayer to the Virgin *Mary*, and rising up, repeats after his Fashion, the Beginning of *St. John’s* Gospel, crossing himself sufficiently: *Lastly*, Shuts up the Book, folds up the Corporal, shuts the Chalice, disrobes himself in due Method, puts out the Candle, makes his Honours, and *Exit*.

*Now, concerning the Mass.*

The Original of it is this. The Latin Word *Missæ*, in the Time of *Tertullian*, and *St. Cyprian*, signified a Dismissing, or Licence to depart, and was particularly apply’d to the Communion upon this Occasion: They that were called *Catechumini*, that is to say, Novices in the Faith, and had not been Christ’ned, and such as were under Penance, were permitted to be present at the Communion only till the Gospel was ended: Then the Deacon called out to the People, in these Words, *Ita, missæ est*; depart, ye are dismissed. Of this dismissing, or departing forth of the *Catechumini*, and others, in Process of Time, that which was only a preliminary Circumstance of the Lord’s Supper, was applied to the whole Office; and the Service was called *Missæ*, or Mass. A Word, which the Romish Church now-a-days turn into a perfect Charm, and a monstrous Sacrifice, by blasphemously perverting our Lord’s Institution of his last Supper, into a theatrical acting over again his Passion, wherein the wicked Priest plays the Part of *Judas, Herod, Pilate, Jews* and all, crucifying afresh our Saviour, as in Effigy, to the great Disparagement of Christ’s Sufferings, and the Benefits that accrue thereby to true Believers.

The Mass, as it is defin’d by the Romish Doctors at the Council of *Trent*, is (a) “ A Sacrifice of the Body and Blood of Christ, propitiatory for the Sins of the

(a) *Scilicet*, 22.

" Living and the Dead. (a) " A Sacrifice meritorious to all Men for whom it is offered, whether they are alive or Dead, present or absent, not endued either with Zeal or Knowledge, but quite destitute of Faith; and that, *ex Opere Operato*."

(b) *Salmeron* the Jesuit, in his Commentaries on the Epistle of St. Paul, makes a Catalogue of unwritten Traditions, in which he puts the ecclesiastical Hierarchy, the Worship of Images, the Mass, the Manner of Sacrificing, and the Tradition that Jesus Christ did offer a Sacrifice in the Bread and Wine. And Cardinal *Barronius*, in his Annals on the Year 53, freely confesses, that the Sacrifice of the Eucharist is an unwritten Tradition.

This new invented Doctrine of the Church of Rome; is in no Sort to be supported; because Christ at his last Supper did not sacrifice, or offer up his Body and Blood to his Father, nor shewed any Manner of Token of such a Sacrifice as the Mass, which is evident from these Arguments.

Jesus Christ, at his last Supper, said to his Disciples, (c) " Do ye this, that is, take ye Bread, bless it, break it, give it in my Remembrance." This is not a ceremonial Accident, but the very End, Purpose, and Substance of Christ's Institution. These Words do necessarily import the Bread in the Sacrament, to be a Memorial of Christ's crucified Body, or that which is to put us in Mind of it, and consequently, suppose that Christ's real Body is absent. What Christ calls doing in Remembrance of him, the Apostle St. Paul (the best Interpreter of his Words) styles, " Shewing forth his Death:" Therefore his Death is the Thing that is to be remembered here by all Communicants.

2dly, When St. Paul enumerated the Offices which Jesus Christ left his Church, at his Ascension into Heaven, he informs us, (d) " That he gave some Apostles, some

(a) *Albert. mag. de Sac. Euch.* (b) *Tom. 13.*  
(c) *Matt. 26. 26. Luke 22. 19,* (d) *Eph. 4. 11.*  
" *Prophets.*

" Prophets, some Evangelists, and some Pastors and Teachers, &c." But makes no mention at all of the Sacrificers of Christ's Body and Blood: Nor, when St. Paul (a) describes the Duty of Bishops, Presbyters, and Deacons, he makes not the least mention of this sacrificing Christ's Body and Blood: And for any Thing that may appear by any Clause or Sentence, either of the new Testament, or of the Old, God never appointed any such sacrifice to be made by any mortal Man; therefore, this new Article of Christian Religion, of the real Sacrificing and Shedding of Christ's Blood at the Table, is neither true in itself, nor possible to be proved; because Christ never gave his Apostles, nor any of their Successors, Commission to do more in that Behalf than he himself had done.

3dly, If Jesus Christ had offered unto God his Father, at his last Supper, a Sacrifice of his Body and Blood, propitiatory for the Sins of the Living and the Dead, he needed not to have been sacrificed again upon the Cross; because, having already expiated our Sins in the Sacrifice of the Eucharist, there was no need he should expiate them again upon the Cross.

Lastly, Jesus Christ hath offered himself to his Father once for all upon the Cross, to take away our Sins, and will be no more on Earth, 'till he comes to judge the Quick and the Dead. Thus the Prophet speaks by the Spirit of God, (b) " He was tormented for our Transgressions, he was bruised for our Iniquities, and by his Wounds we are made whole." Thus the Apostle speaks, (c) " Christ was once offered to take away the Sins of many. (d) By one Sacrifice he hath made perfect them for ever that are sanctified. (e) Christ in his Body bare our Sins upon the Tree. (f) And by

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(a) 1 Tim. & Epist. to Titus.

(b) Isai. 53.

(c) Heb. 9. 28. (d) Heb. 10. 14. (e) 1 Peter. (f) Heb. 9.

“ the Oblation thereof once made upon the Cross, hath  
 “ sanctified us for ever, and hath purchased for us ever-  
 “ lasting Redemption. (a) And, there is none other  
 “ Name or Sacrifice under Heaven, whereby we can  
 “ be saved, but only the Name or Sacrifice of Jesus  
 “ Christ. (b) God forbid that I shou’d glory in any Thing  
 “ saving only in the Cross of our Lord Jesus Christ.”  
 Thus our blessed Saviour himself spoke, when he was  
 hanging upon the Cross, and yielding up the Ghost,  
 (c) “ It is finished.” This Sacrifice is perfectly wrought  
 for ever; and therefore, to say that any mortal Man hath  
 Power and Authority, to sacrifice the Son of God, is a  
 manifest and a wicked Blasphemy.

But sure there cannot be any thing more impious and  
 vain, than for these Romish Doctors to persuade poor un-  
 happy People, and delude them to believe, that they are  
 able, by their Masses, to distribute and apply unto Mens  
 Necessaries all the Merits of Christs Death, tho’ the Par-  
 ties concerned know nothing of the Matter. Nay, that  
 they receive for them, and that the seeing thereof, (for  
 they require nothing of the People but that they shou’d  
 go to Mass) is sufficient and meritorious. But what  
 Commission have these Priests so to do? or from whom?  
 Or how can the Priest certainly tell, that his receiving the  
 Communion shall be available for the People, or for those  
 who are living, or for those who are dead? For if it be  
 so, what need had Christ to say, (d) “ Take, drink ye  
 “ all of this.” Or if we may receive the Sacrament of  
 Christs Body one for another, why may we not as well  
 be baptized one for another? Why may we not confess  
 our Faults before the Congregation, and receive Absoluti-  
 on one for another? Why may we not hear the Gospel,  
 and believe, one for another? ’Tis surprising, that these  
 Follies, so weak and so vain, without Show or Shadow  
 of any Truth, and so contrary to all Principles of true  
 and reasonable Religion, shou’d ever enter into a Christian.

(a) *Acts* 4. (b) *Galt.* 6. 14. (c) *Mat.* 9.  
 (d) *Mat.* 26. *Luke* 22.

Heart or take Place in God's Religion; because it is our Faith that applies the Death and Cross of Christ to our Benefit, and not the Act of the massing Priests: Neither is the Favour of God to be purchased by Money, as the Word of God amply testifies.

St. *Paul* pronounces, that (a) "He that eateth and drinketh unworthily, eateth and drinketh Damnation (not unto others, but) "unto himself." And God hath set it down in his Law expressly, that, (b) "As the Sin of the Sinner, so the Righteousness of the Righteous shall be upon himself.

St. *Peter* says, (c) "Forasmuch as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers; but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot, God gave him Glory, that your Faith and Hope might be in God."

It is not therefore the Faith or the Doings of the Priest, but our own Doings, and our own Faith, that applyeth unto us the Virtue and Merit of Christ's Death; for without Faith, the Sacraments of Christ do not profit those that are alive, much less do they profit those that are dead.

(a) 1 Cor. 11. 29. (b) Exod. 18. 20. (c) 1 Pet. 1. 18, 19, 21.



## C H A P. V.

*Against the Adoration or Worshipping of the Host.*

THE Church of *Rome* has decreed, (a) " That the " Elements of the Lord's Supper are to be ador'd " with *Latria* ; " which is the highest Worship of the supreme God. This is a Thing of great Consequence, and of very great Danger ; because it is an Honour belonging only to God, and yet made an Article of Faith, without any Warrant of God's Word ; for Christ, that best knows what ought to be done herein, when he ordained and delivered the Sacrament of his Body and Blood, gave no Command that any Man shou'd fall down to it or Worship it. (b) St. *Paul*, who has deliver'd the Doctrine of the Sacraments very copiously and distinctly, never directed Adoration, or Godly Honour to be given to it. The old Doctors and holy Fathers of the Church, St. *Cyprian*, St. *Chrysostom*, St. *Ambrose*, St. *Hierom*, St. *Austin*, and others, never make mention in any of their Books, of adoring and worshipping the Elements of the Lord's Supper ; neither was it ever known or practis'd in the primitive Church. But about four hundred Years ago, *Honorius*, being then Bishop of *Rome*, commanded the Sacrament to be lifted up, and the People reverently to fall down to it. After him Pope *Urbanus* the 4th. appoint-

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(a) *Concil. Trident. Sess. 3. Can. 5. & Sess. 13. Can. 6. de Eucharist.* (b) *1 Cor. 11. 23, &c.*

ed a holy Day of *Corpus Christi*, and granted out large Pardons to those who kept it holy.

This is the greatest Antiquity of the whole Matter; about four hundred Years ago, in a most iniquitous Age, this new invented Doctrine was found out, and put in Practice; but Christ and his Apostles, the holy Fathers in the primitive Church, and the other learned and godly Men that followed them, for the Space of twelve hundred Years and upwards, never heard of it: No, not for the Space of twelve hundred Years after Christ's Ascension into Heaven, was this Worshipping of the Sacrament ever known or practised, in any Place within the whole Catholick Church of Christ throughout the World.

The better therefore to confute an Opinion so dangerous and so palpably false, we shall evidently prove, that there can be no certainty, according to the Tenets of the Roman Church, that there is such a Transubstantiation as is pretended to be in the Host; and consequently, those that worship the Elements of the Eucharist with external Adoration, must be in great danger of Idolatry.

The Romanists can never be assur'd, that the Host which they worship is the true God, but they have undoubted Reason to suspect, that they worship a Morfel of Bread, instead of the Redeemer of the World, and consequently, are guilty of gross Idolatry; because, according to their own Tenets, the real Presence of Christ's Body in the Host, depends on lawful Consecration, and lawful Consecration depends upon the Quality of the Priest: And, what if the Priest shou'd happen not to consecrate? or, what if he shou'd leave out the Words of Consecration, and never speak them? (as it is known Priests have done for many Years together) Or, what if the Priest hath no Intention or Mind to consecrate? For, there is no Consecration they confess, when either he that celebrates Mass is no Priest, or doth not pronounce the Words that are essentially necessary to Consecration, or doth not pronounce them with Intention to consecrate; and consequently, in these Cases, the Host remains meer Bread. Now, it is impossible to know these Things with



with any Certainty: For as for the Qualification of the Priest, he must have been baptised: And he that baptised him, must have observed the essential Form of Baptism, and have had Intention to baptise him; he must likewise have received Ordination from a true Bishop, and the Bishop must have observed the essential Form of Ordination, and have had Intention to make him a Priest: And to make the Bishop a true Bishop, he must have been baptised in due Form, and with the requisite Intention, and must have received Ordination in due Form, and with the like Intention from other Bishops: And they again for the making them true Bishops must also have received Baptism and Ordination in due Form, and with the requisite Intention from other Bishops: And these from others and so back to the Apostles.

As for pronouncing the Words requisite to Consecration, none but the Priest can possibly know whether he hath pronounced them or not; because in the Celebration of the Mass, those Words are pronounced in so low a Tone, that no Person present can hear them; and as for the Intention, it is evident, no Man but the Priest himself can know with what Intention or Mind he goeth to Mass.

Since then it is impossible for the People to know these Things, how can they be assur'd, that that is the Body of Christ which the Priest holds up, and to which they fall down, and give Godly Honour. Besides, it is known that some Priests are *Jews*, others *Magicians*, as *Lewis Godfrey*, and other wicked Priests, who do neither consecrate in due Form, nor with the requisite Intention, especially, such as believe nothing of what they profess: Now, it is impossible that the People can know what the Priest willeth or intendeth, when he consecrates in the Mass, because his Will may be to work *Necromancy*, or *Sorcery*, as it is reported of Pope *Hildebrand*: Or, because his Will may be to poison somebody, as the Emperor *Henry* the seventh was poison'd in the consecrated Host, or as Pope *Victor* was in the Chalice; or, because his Will may be to work feigned Miracles, as *Lyra* saith,

“ That

(a) " That many were wrought in the open Church by " the Priest to mock the People." Judge then if any such Persons as these had any Intention to consecrate in the Celebration of the Mass.

*John Duns, William Durand*, and some others of the late Doctors, who were the greatest Maintainers of this Doctrine, confessed, That if the Substance of Bread remained after Consecration, and the People gave Godly Worship to the Bread instead of Christ's Body, they must be guilty of Idolatry. They also confess, that Idolatry may be done to the Sacrament, if a Man happens to worship the Accidents of the Bread, that is, the Whiteness, or Roundness, or such other outward Forms and Shows of Bread as he sees with his Eyes, and give the Honour to that, instead of Christ's Body; and thus, these miserable People may be justly reproach'd, as Jesus Christ reproach'd the Woman of *Samarita*, " Ye worship ye know not what." Or, at the best, according to their own Doctrine, we see this is but a very doubtful Affair, and requires Consideration; and indeed the late Romish Doctors have sought all the Remedies imaginable, to palliate and soften these Doubts, and other ill Consequences, that naturally attend this now invented Doctrine. *Alexander*, a Bishop of *Rome*, writing upon the Master of the Sentences, speaks thus; " Forasmuch as the Priest's Purpose, and his private Doings about the Consecration cannot be known; that therefore no Man ought to worship the Sacrament when it is held up, but with this Condition: If the Priest have consecrated." Pope *Adrian*, *Quest.* 3. writes thus, " In the Adoration of the Eucharist, there is always a tacit Condition; that is, if the Consecration be duly made, (as hath been decided at the Council of *Constance*) otherwise, they cou'd not be excused from Idolatry, that worship the Host when the Priest pretends to celebrate, but celebrates not, or pretends to celebrate, and is no Priest, as it many Times happens." Thus says Pope *Adrian*, " It many Times happens." But,

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(a) *Nico Lyra in 14 Cap. Danieli.*

*Halcot,*

*Halest*, writing also upon the Master of the Sentences, leaves the Matter a little more at large, for he says, " The Layman, as it may sometimes happen, worshippeth a Water that is not consecrate, this Faith is sufficient unto him to his Salvation, and yet it is a false Faith, and erroneous.

*Halest* was not a Man of the least Learning among them, yet to uphold the Error that he had once taken in Hand to defend, was driven to confess, that a Man may merit at God's Hand by an erroneous and false Faith, yea, altho' he worship the Devil.

This is the certainty of the Adoration of the Host, which the Church of *Rome* holds necessary to Salvation. In the highest and most heavenly Part of Religion; that is, in the worshipping of God, they themselves know not what they do. And notwithstanding what these same Doctors say. If a Man be doubtful, and for all his Doubt, adores the Host with the highest Worship which is due to God only; even with this reserve, " If thou art Christ I adore thee;" This Consideration or Reserve, doth not exempt him from the Crime of gross Idolatry: For to what purpose is the Condition, whether it be tacit or express'd, " I adore thee, if thou art Christ," because he actually adores it, whether it be so or not.

But what's inexcusable in these massing Priests is, that without the Authority of the Word of God, without the Authority of the holy Fathers; without any Example of Antiquity, but by Artifice and Fraud, the People are made, not only to worship the sacramental Bread as God; But they also carry the same through the Streets and high Ways, wheresoever they travel; (as in old Times the *Persian's* Fire, and the Reliques of the Goddess *Isis* were solemnly carry'd in Procession) and have brought the Sacrament of Christ to be used as a Stage play, and a Solemn Sight.

If the Christians of the primitive Church, saith a learned Author, had believed as these Romish Doctors do; they had furnished the Heathens with specious Pretences to excuse the Idolatry of their Image-worship, and to retort upon the Christians those very Arguments, which they had made use of, against them. As for Instance,

1<sup>st</sup>,

1<sup>st</sup>, The Heathens did maintain, that their Idols were compos'd of two Things, that is, of a visible Image, and an invisible Deity dwelling in it. (a) " They bring their Gods, says St. Chrysostom, into their base Images of Wood and Stone, and shut them up there as in a Prison." And so says Arnobius, (b) " Your Gods dwell in Plaster and bak'd Earth; and that to make these Materials more venerable, they suffer themselves to be shut up, and remain hid, and detain'd in an obscure Prison."

Now, might not the Heathens have justly reply'd to the antient Christians, if they believed what the Romish Doctors do now-a-days? And do not you believe the very same of your Host, that it is compos'd of two Things, that is, of the visible Species of Bread, and the invisible Body of Christ, which is hid under the Species? Doth not your Christ dwell in baked Dough? And to make a Piece of Bread more venerable; doth he not suffer himself to be shut up? and doth he not remain hid, as in a Prison?

2<sup>dly</sup>, The Heathens held, that Consecration was the Means, whereby the Deity which they ador'd, was made present in the Image. So Tertullian saith, (c) " I find nothing to object against Images, but that the Matter of them is such as our Frying-pans and Kettles are made of, which changeth its State by Consecration." And, Minutius Felix speaks thus of a Pagan Image, " Beho'd it is mettled, forged, fashioned, and yet it is not God: Behold it is gilded, finished, erected, and yet it is not God: Behold it is adorned, consecrated, and worshipped, and then it is God." And, Arnobius saith, (d) " Dedication or Consecration makes them dwell in Images, they refuse not to dwell in Habitations of Earth, or rather, being forced to go into them by the

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(a) Chrys. in Theodoret. in Atrep. (b) Arnob. Lib. 6. (c) Apolog. Cap. 12. (d) Lib. 6.

" Right of Dedication, they are incorporated and joined " to the Images." Now, might not the Heathens have reply'd to the Christians thus? We find it just so in your Eucharist, that is, that the Signs are of the same Matter with our common Bread and Wine, but change their Nature by Consecration: Behold it is kneaded, and moulded, and yet it is not God: Behold it is baked in the Oven, and yet it is not God: Behold it is consecrated and adored, and then it is God: For your Christ doth not refuse to enter into these earthly Matters, or rather, being forced to go into them by the Right of Consecration, is incorporated and join'd to the Species of Bread and Wine.

The Heathens had both great and little Images, and did believe that the Deity which they worshiped, was as well in the little as in the great ones. *Arnobius* makes this merry Observation, (a) " If their Gods had their " great and little Images in which they dwelt, they must " needs be straightened for want of Room in the little " ones, whereas in the great ones they might stretch " themselves out at full length." And might not the Heathens have reproach'd the Christians of these Times in the same Manner, if they had believed that Jesus Christ had been wholly contained, as well in a little Host, as in a great one, and as well in the least Part of the Host, as in the greatest?

Lastly, The Heathens were reproach'd for worshipping Wood and Stone, the Work of Mens Hands, Things that cannot see, hear, smell, taste, breathe, speak or move; Things expos'd to Age, Rust, Corruption, Dust, Falling, Breaking, Burning, and to Injuries of Worms, Mice, and other Beasts; subject to the Power of Enemies, to be stolen, lock'd up, &c. As you may read in *Arnobius*, *Lactantius*, *Minutius Felix*, and other ancient Doctors of the Church. Now, if the ancient Christians had believed, what those of the Church of Rome now do; might not

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(a) *Lib. 6.*

the Heathens have reply'd thus? And can you deny that the Host which you worship is the Work of Mans Hands, that moulded it, and gave it such a Form as pleased him, and then consecrated it with certain Words, to make your Christ come in into it, whole and entire? Do not you adore your Host, which neither sees, nor hears, nor smells, nor breathes, nor walks, nor speaks, nor moves? Is not your Host subject to Age, Dust, falling, burning, to Worms, to Mice, and other Beasts? Is it not subject to be taken away, stolen, lock'd up, &c? But if it be said, that the Accidents of the Host are only subject to these Inconveniences, and not Jesus Christ that is under them; the Heathens said the very same Thing; that is, that their Gods were not subject to these Inconveniences, but the Images only in which they were, as *Arnobius* (a) has recorded it, and says they speak thus; "We believe not the Copper, Gold, and Silver, wherof the Images are made, to be Gods, and Deities, that of themselves deserve Adoration; but in these Materials we adore those, that sacred Dedication introduceth, and causeth to dwell in the Images." Such is the Affinity between the Heathen Worship, and these nominal Christians of the Romish Church.

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(a) *Lib. 6.*



## C H A P. VI.

*Against the Abuse of the Sacrament, by denying the Cup to the Laity.*

**I**N all the Abuses of the Mass, which is nothing but a huge Heap and Mass, of idolatrous and superstitious Rites, there is none more gross in the Doctrine, or impious in the Practice, or absurd in the Defence, than this of withholding the Cup from the People; for it is an open Violence offered to our Lord's last Will; a Violation of the Words of the Institution; Mutilation of the blessed Sacrament; a sacrilegious Detention of an holy Legacy from the Sons of Men.

In other Points of Difference, our Adversaries lay claim, tho' falsely, to the Authority of the primitive Church; but in this, they yield it to us, and cannot so much as pretend to it. Against others of their Errors, we have frequent Testimonies of the former and purer Ages, for five or six hundred Years after Christ, but few in the later: But against this insufferable Enormity, we abound in Passages of good Writers in all Ages.

What can be more express than our Saviour's Command? (a) "Drink ye all of this?" And again, we are told, (b) "They all drank of it." And also, "That

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(a) *Matth.* 26. 27. (b) *Mark* 14. 23.

“ the Cup is to be given to all, and to be drank by all.” What a Contempt then do they shew, which alter this Ordinance of God. Certainly our blessed Saviour pronounced, and the holy Spirit recorded this Note of Universality in delivering the Cup, “ Drink ye all of this,” and did not so ingiving the Bread, to prevent that abuse which the Romish Church hath of late brought in, by taking it away.

We have the Testimonies of (a) *St. Matthew*, (b) *St. Mark*, and (c) *St. Luke*, for this Ordinance: And *St. Paul* expressly declares, that (d) “ The Lord Jesus the same Night in which he was betray’d, &c. After the same Manner also he took the Cup, when he had supp’d, saying, This Cup is the New Testament in my Blood, this do, as often as ye shall drink it, in Remembrance of me.” So that, if we may believe this Apostle, our Saviour enjoin’d us, to receive the Cup as well as the Bread, in Remembrance of him: And, speaking of the Action, without taking any notice of the Circumstances of it, says, (e) “ The Cup of Blessing which we blest, is it not the Communion of the Blood of Christ, &c? (f) “ For as often as you eat, &c. and drink this Cup, ye do shew the Lord’s Death until he come; wherefore whosoever shall drink this Cup, unworthily, &c. Let a Man examine himself, &c. and drink of this Cup; for he that eateth and drinketh, &c.” From whence it plainly follows, that all those Persons, for the Remission of whose Sins our Saviour’s Blood was shed, ought to drink of the Cup; that they may be Partakers of the Benefit of his Sufferings.

Among many of the late Popish Writers on this Subject, *Ru—ds Tapper*, Dean of *Louvain*, is very particular, (g) “ Consideration had unto the Sacrament, says

(a) *Matt.* 26. (b) *Mark* 14. (c) *Luke* 22.  
(d) 1 *Cor.* 11. 23, &c. (e) 1 *Cor.* 10. 16. (f) 1 *Cor.* 11. 26, &c. (g) *Cassander de utraq; Specie*, p. 29.



“ he, and to the Perfection of the same, it were more  
 “ Convenient that the Communion were administered un-  
 “ der both Kinds, than under one alone: For this were  
 “ agreeable to the Institution and Purposes thereof, and to  
 “ the outward Perfection of the Body, yea, and to the  
 “ Examples of Christ, and also the Fathers of the pri-  
 “ mitive Church.”

But the Romish Church Representative assembled in  
 Council at *Constance*, (a) thought it convenient to take  
 away the Eucharistical Cup, and to establish it as an Ar-  
 ticle of Faith, in a Canon, the chief Articles whereof  
 are these: “ Seeing that in divers Parts of the World there  
 “ are some who rashly presume to say, that Christian  
 “ People ought to partake of the Sacrament of the Eu-  
 “ charist under both Species of Bread and Wine, and do  
 “ give the Communion to Lay-people, not only  
 “ under the Species of the Bread, but also under the  
 “ Species of the Wine, this present holy general  
 “ Council of *Constance*, lawfully assembled in the Name  
 “ of the Holy Ghost, being desirous to provide for the  
 “ Safety of the Faithful, against this Error; doth there-  
 “ fore declare, decree, and determine, that altho’ Jesus  
 “ Christ did administer this venerable Sacrament to his  
 “ Disciples under both Species of Bread and Wine; and  
 “ altho’ in the primitive Church the Faithful did receive  
 “ this Sacrament under both Species; yet, notwithstand-  
 “ ing that, for avoiding certain Dangers and Scandals;  
 “ this Custom which was introduc’d with Reason, ought  
 “ to be kept, (viz.) the Priests that say Mass, shall com-  
 “ municate under both Species of Bread and Wine; but  
 “ Lay-persons shall communicate under the Species of  
 “ Bread only; and they that say the contrary, ought to be  
 “ expelled as Hereticks, and grievously punished by the  
 “ Bishop, or their Officials.

This Canon was confirm’d by the succeeding Romish  
 Councils, and particularly by the Conventicle of *Trent*,  
 held under *Pius* the 4th. on the 16th. of *July*, 1562. in  
 which, their Resolutions being somewhat more than or-

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(a) *Anno* 1415. *Sess.* 13.

dinarily remarkable; we shall here give you them in their own Words, impartially translated.

*Sess. 21. Canones 1, 2, & 3.*

(a) " If any one shall maintain, that by the Command  
" of God, all and every the faithful Disciples of Christ,  
" ought to receive both Species of the holy Sacrament of  
" the Eucharist, or that it is necessary to Salvation so to  
" do, let him be accursed.

(b) " If any one shall say, that the holy Catholick  
" Church was not induced by good Reasons, to ordain  
" that Lay-men, and also Clerks not Consecrated (that is,  
" not actually saying Mass at the same time) shou'd com-  
" municate but under one Species, or that the said Church  
" hath err'd therein, let him be accursed.

(c) " If any one shall deny, that whole and entire  
" Christ, the Fountain and Author of all Graces, is not  
" received under the one Species of Bread; because as  
" some falsely assert it is not received according to Christ's  
" Institution, let him be accursed."

Now, let any rational unbiass'd Christian judge, whe-  
ther it be not the height of impious and Antichristian In-  
solence, when they own Christ to have instituted the Sa-  
crament to be administered in both Kinds to all the Faith-  
ful, and that actually he did distribute to all his Disciples;  
at the same time, in despite of Christ's Ordinance and  
Example to pronounce all those to be accursed Hereticks,  
who piously obey, and imitate him.

In every Feast, the Cup is to be given to the Guests;  
that they may drink as well as eat; and sure there can be  
no greater Feast, than the Lord's Supper, yet these Felons  
of the holy Cup, have robb'd the People of that Heaven-

ly Liquor contained in it; which, as we say, is sacramentally (but as they believe, substantially) the Blood of our Saviour; the invaluable Price of Mens Redemption, which is the Drink at this heavenly Entertainment; and it is doubtful, whether they more impiously or ridiculously, in all their Masses repeat these Words, " Drink ye all of this;" which in their Sense and Practice must signify, Drink ye none of this, but I only, the Priest. But it is a most consummate Piece of Assurance, of the Romish Church to boast so much Antiquity, and of the Conformity of their Creed to that of the primitive Church; when they renounce both the one and the other, in this great and important Point of Doctrine.

Since then they have rendred it thus capital to deny, that their Church had good Reasons thus to change our Saviour's Institution, we would gladly know from whence the Church of *Rome* had this Institution of their half Communion? who ordained it? what Apostle, what antient Doctor, what holy Father ever used it? 'Tis manifest that none of these ever had it in their Thoughts, it was not their Faith. But Pope *Leo* informs us, (a) That the old Hereticks, called the *Manichæes*, were the first known Devisers, and Authors of this *Heretical Sacrilege*, or *Sacrilegious Heresy*.

We now see the Institution and Antiquity of this their Doctrine; that it sprung first of Heresy, and was founded by Hereticks. And now we leave you to determine, whether we ought to follow these false Teachers, or Jesus Christ and his Apostles.

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(a) *Leo. Sermon. de Quadragesima.*

## C H A P. VII.

*Against the Errors of the present Church of Rome, in Relation to the Sacraments, wherein her darling Doctrine of Transubstantiation is particularly considered and refuted.*

**A** Sacrament, according to the Nature thereof, is a Covenant of God's Favour to Man, confirm'd by some outward Sign or Seal, instituted by himself; which also hath been sometimes special either to some Men, and that extraordinarily by Things natural, as the (a) "Tree of Life was to Adam," and the (b) "Rain-bow to Noah;" And sometimes by Things supernatural, as the (c) "Smoaking Furnace was to Abraham," (d) "The Fleece of Wool to Gideon," and, (e) "The Dial to Hezekiah;" Or, to some Nations, as the Sacrifices, (f) "Circumcision, and the Paschal Lamb, was to the Jews,

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(a) Gen. 3. 3. (b) Gen. 9. 9, 13. (c) Gen. 15. 17, 18. (d) Judg. 6. 37. (e) 2 Kings 20. 7, 11. (f) Isai. 38. 8.

And sometimes general to the whole Church militant, and ordinary, as in the Time of the Gospel: And then a Sacrament is defin'd to be, a Ceremony ordained immediately by Christ himself, who by some earthly and outward Element, doth promise Remission of Sins, and everlasting Favour and Felicity, to such as with true Faith and Repentance do receive the same. And such Sacraments in the New Testament, we find only to be *Baptism*, and the *Lord's Supper*; wherein the right Use of these Sacraments, and the Ends of their Institution are evidently set down. For,

1<sup>st</sup>, Concerning *Baptism*, Christ saith, (a) "Teach  
" all Nations, Baptizing them in the Name of the Fa-  
" ther, &c. (b) "He that believeth, and is baptized,  
" shall be saved." And St. Peter, "Amend your Lives,  
" and be baptized, every one, &c. for the Remission of  
" Sins." And St. Paul, (c) "Husbands, love your  
" Wives, even as Christ loved the Church, and gave  
" himself for it, that he might sanctify it, and cleanse  
" it, with the washing of Water, by the Word, &c."

2<sup>dly</sup>, Touching the *Lord's Supper*, saith our Saviour, of the Bread, (d) "Take, eat, &c." And of the Cup, "Drink ye all of it;" And again, of the Bread, (e) "This is my Body, which is given for you." And of the Cup, (f) "This is my Blood of the New Testament, that is shed for many, for the Remission of Sins." And St. Paul, (g) "The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" And these two only Sacraments do the ancient Fathers acknowledge, and none other.

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(a) *Matt.* 28. 19. (b) *Mark* 16. 16. (c) *Eph.* 5. 26. (d) *Matt.* 26. 26, 27. (e) *Luke* 22. 19, (f) *Matt.* 26. 28. *Luke* 22. 20. (g) *1 Cor.* 10. 16.

*St. Ambrose*, (a) writing of the Sacraments, speaks but of two: "I begin to speak of the Sacraments, which "you have received." And in his whole Treatise, divided into six Books, he speaks but of two.

*St. Austin* (b) reckons but two, "These are the two Sacraments of the Church, &c." And again, (c) "Our Lord and his Apostles have delivered unto us a few Sacraments, instead of many: And the same, in doing, most easy, in Signification, most excellent, in Observation, most reverend, as is the Sacrament of *Baptism*, and the Celebration of the *Body and Blood* of our Lord." To these we might join many other ancient Fathers, who acknowledge none other than these two only Sacraments; and therefore we ought to follow the Ordinance of Christ, and keep to the Example of the primitive Church. But,

To these two Sacraments, the present Church of *Rome* hath added five more, (d) and curses all those, who shall say there are either more or fewer than seven Sacraments; or that, any of them is not verily and properly a Sacrament, or that they are not all seven instituted by Christ himself; that is to say, 1. Confirmation. 2. Penance. 3. Orders. 4. Matrimony. 5. Extreme Unction, (e) whereof two are voluntary, and at the Discretion of Men to be taken or not, as Matrimony, and Holy Orders: And these three, (*viz.*) Baptism, Confirmation, and Orders, are but once to be taken; because they imprint an indelible Character in the Soul of the Receivers. And four are reiterable, and may often be received; as the Sacrament Eucharistical, Matrimony, Penance, and Extreme Unction: Because at their first Ministration, they leave in the Soul no indelible Character. We shall consider these five, which the Romish Church calls Sacraments

(a) *Lib. 1. de Sac. Cap. 1.* (b) *De Symbol. Catechumen. Lib. 3. Cap. 9.* (c) *De Doct. Christ.* (d) *Test. Rhem. Ann. Jam. 4. Conc. Trident. Sess. 7. Can. 1.* (e) *Stella Clericorum.*

in their Order, and then proceed to the other two instituted by Christ.

## I. Confirmation is no Sacrament.

Touching *Confirmation*, the Sentence and Judgment of the true Church is, that rightly used, as it was in the primitive Church, it is not a Sacrament, but a Part of Christian Discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else than an Examination of such as in their Infancy had received the Sacrament of Baptism. And were then, being of good Discretion, able to give an Account of their Belief; and to satisfy with their own Mouths, what their Sureties in their Names had promised at their Baptism; which Confession being made, and a Promise of Perseverance in the Faith by them given, the Bishop by sound Doctrine gave Advice and godly Exhortations, confirmed them in that good Profession; and laying his Hands upon them, prayed for the Increase of God's Gifts and Graces in their Minds.

Now, the Church of *Rome* (a) teacheth, that Confirmation is a Sacrament, whereby the Grace that was given in Baptism is confirmed, and made strong, by the seven Gifts of the Holy Ghost.

Of which their Confirmation they give us four Things principally to be observed, *viz.*

1<sup>st</sup>, (b) The Substance or Matter, which is holy Chrism, consecrated, (as they say) and made of Oyl, Olive, and Baln., consecrated by a Bishop.

2<sup>dly</sup>, The Form and Manner of ministring the same; consisting of the Words of the Bishop, which are as follow, (*viz.*) I sign thee with the Sign of the Cross, and

(a) *Conc. Trident. Sess. 7. Can. 1.* (b) *Canis. Castib. Cap. 4.*

confirm thee with the Chrism of Salvation, in the Name of the Father, &c. and of the Actions both of a Godfather or Godmother already confirm'd, holding up the Child to the Bishop; and of the Bishop crossing him (or her) who is to be confirmed, on the Forehead with Oyl, and next striking the Party confirmed on the Ear.

3dly, (a) The Minister, who must be a Bishop and no inferior Minister.

4thly, The Effect, or Effects rather, for by Confirmation they say that,

1st, Sins are pardoned and remitted.

2dly, The Grace of Baptism is made perfect.

3dly, Such become Men in Christ, who afore were Children.

4thly, Grace is given, boldly to confess the Name of Christ, and all Things belonging to a Christian Man.

5thly, The Holy Ghost is given to the full.

6thly, And perfect Strength of the Mind is obtained.

But in so teaching, dangerous and very damnable Doctrine do they deliver. For,

It is an Error that Confirmation is a Sacrament, because it hath no Institution from God, which is necessary to all, and every Sacrament; in as much as a Sacrament cannot be ordained but by God only, even as the Papists themselves do confess.

To say that Popish Confirmation is grounded upon God's Word, is to speak a palpable Falshy: For, (b) in

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(a) *De Consecra. Dist. 5 Can. & Fejuni.* (b) *Catech. Trident. Tit. de Consecr.*



the Scripture there is mention neither of the Matter, that it must be Chrism, and that made of Oyl, Olive, and Balm, and the same consecrated by a Bishop; nor of the Form, that either a Bishop must sign the Party to be confirmed with the Sign of the Cross; or that a Godfather, &c. must be thereto: Nor of the Minister, who of Necessity must be a Bishop, that is to confirm; nor of the Effects, that thereby Sins are pardoned, and released, and Baptism consummated and made perfect.

It is an Error to say, (a) there is any other Ointment given to the Strengthening of the Church Militant, besides the Holy Ghost.

It is an Error to maintain, that any Bishop can give heavenly Graces to any Creature.

It is an Error to ascribe Salvation unto Chrism, and not only unto Christ.

It savoureth of Madnes, to measure the Dignity of the Sacrament by the Worthiness of the Minister.

It is an Error to say, that Men cannot be perfect Christians, without Popish Confirmation.

It is an Error, that by Confirmation the Holy Ghost is given to the full.

### *Penance no Sacrament.*

Touching Penance, the Papists do publish four Things to be observed, whereof none of them is truly grounded upon the Word of God.

1<sup>st</sup>, (b) The Matter, which they say is partly the Actions of the Person penitent, which are, (c) sufficient Contrition of his Heart, perfect Confession of all his Sins, and that in particular with all the Circumstances, as of Time, Place, &c. And Satisfaction by Deeds, which

(a) 1 John 2. 27. (b) *Canis. Catech. Cap. 4.*  
(c) *Catech. Trident. de pen.*

make amends for all his Offences; and partly the Absolution of the Priest.

2<sup>dly</sup>, The Form, which is in the Priest's Words of Absolution, which he uttereth over the Sinner. In the Person penitent, it is kneeling down at the Priest's Feet, his making the Sign of the Cross upon his Breast, and his saying *Benedicite* to his ghostly Father, the Priest; who (say they) beareth the Person of God, and is the lawful Judge over the Penitent, and may both absolve from the Guilt of Sin, and inflict a Punishment according to the Offence.

3<sup>dly</sup>, The Minister, who is ordinarily the Curate of every Parish; but extraordinarily, or in the time of great Necessity, or by Licence, is any Priest. And yet some Sins are so grievous as none may absolve, but either the Bishop, or his Penitentiary; as the Crime of Incest, breaking of Vows, Church Robbery, and Heresy. And some again, none remit or pardon, but the Pope only, or his Legate; as burning of Churches, violent striking a Priest, counterfeiting of the Pope's Bull, &c.

4<sup>thly</sup>, And last of all, the Effect: Hereby, they say the penitent Sinner is purged, absolved, and made as clean from all Sin, as when he was newly baptized, and besides enrich'd with spiritual Gifts and Graces.

The Consideration hereof hath moved all the reformed Churches to shew their Detestation of this new Sacrament, as having no Warrant from God's Word.

The Blasphemies are outrageous, and the Errors many, and monstrous, which are comprised in this Doctrine of Popish Penance, for neither can the Matter of this their Sacrament, nor the Form, nor the Minister, nor the Effect, be drawn from the Word of God.

1<sup>st</sup>, First they say, Penance is a Sacrament, and yet they can shew no Element it hath, to make it a Sacrament.

2<sup>dly</sup>,

2dly, Their Contrition is against the Truth: For, no Man is, or can be sufficiently contrite for his Sins.

3dly, To confess all Sins, and that one after another, with all Circumstances, unto a Priest; as it is impossible, so it is never enjoin'd by God, nor hath been practis'd by the Men of God.

4thly, That any Man, in any measure, can satisfy for his Sin, it is (a) Blasphemy to say, and against the Merits of Christ. And yet do the Papists teach it, as also, that one may satisfy for another.

5thly, It is most notoriously untrue, that any Priest, Bishop, or Pope, hath Power, at his Will, to forgive Sins; Or can enjoin any Punishment, that can make amends to God for the least Offence.

6thly, If Penance purge Men, and make them clear from all Sin, then is there a Time, and that very often in this Life, when Men in this Life are perfect; which tends greatly to the Errors of the *Catharans*, *Donatists*, and *Pelagians*.

7thly, (b) The Doctrine of the Papists, that such Persons as willingly depart out of this World without their Shrift (c) are damned; is damnable Doctrine, and to be eschewed: And yet it is taught every where in their Books.

(a) *Test. Rheim. in Coloss. 1. 16.* (b) *Vaux. Catech. Cap. 4.* (c) *Catech. Trident. de panit. Test. Rheim. Annot. in Matt. 12. 31.*

*Orders is no Sacrament.*

The reformed Churches do acknowledge an Order of making Ministers in the Church of God, where all Things are to be done decently and by Order, but that Orders is a Sacrament they utterly deny.

The Papists make seven Orders; (a) whereof some they call inferior, and some superior: The Inferior, are the Orders, first, of *Osfiaries*, or Persons whose Office is to keep the Door, to expel the Wicked, and to let in the Faithful. Next *Exorcists*, or *Conjurors*, which have Power to expel the Devil. The third, *Lectors*, or *Readers*, who are to read Lessons, and Books in the Church. The fourth, *Acolothies*, or *Candle-Bearers*, whose Office is to bear Cruets to the Altar with Wine and Water, and to carry about Candles and Tapers.

The Superior, is the Orders of *Sub-Deacons*, *Deacons*, and *Priests*. The *Sub-Deacons* are to read the Epistle at Service-time, to prepare Necessaries for Ministration. The *Deacons* assist the *Priest* in Ministration; and the *Priests* Part and Office is to minister Sacraments; that is to say, Baptism, Penance, and Eucharist; to sacrifice for the Quick and Dead, anointing the Sick, and Matrimony.

But where in Scripture can it be seen, that Orders is a Sacrament? What Element hath it? what Form? what Promise? what Institution from Christ?

Where can any of those hideous Titles of *Porter*, &c. be found, ascrib'd to any Minister of the New Testament? or the Manner of their Creation, or Offices established?

Where is it appointed to the Ministers of the New Testament only to minister Sacraments, or to minister more than two, (*viz.*) *Baptism*, and the *Lord's Supper*?

(a) *Canis. Catech.*

By what one Place of Scripture hath the Priest Authority to offer Sacrifice, and that for the Quick and the Dead also?

### *Matrimony is no Sacrament.*

(a) Matrimony is a State of Life, Holy and Honourable among all Men: However, to say (b) that it is a Sacrament instituted, and that by Christ, as the Papists do, we cannot be induced to believe, and that for divers Reasons. For,

Marriage, or the wedded State, was never commanded by God to be taken for a Sacrament.

Again, it hath neither outward Element, nor prescribed Form, nor Promise of Salvation, as a Sacrament shou'd, and *Baptism* and the *Lord's Supper* have.

Besides, Matrimony may be entered into, or not, at our Discretion. But it is not in our Choice, to be Partakers, or not Partakers of the Sacraments, if we may come by them.

Moreover, Matrimony was ordained by God himself, in the Time of Man's Innocency, but the Sacraments of the New Testament were instituted by Christ.

Lastly, It was no Sacrament to the Fathers afore, and in the Time of the Law, and therefore is no Sacrament to us.

### *Extreme Unction is no Sacrament.*

The Papists do take anointing of the Sick (which they call Extreme Unction) for a Sacrament, whereof, (as they write.)

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(a) Heb. 13. 4. (b) Concil. Trident. Sess. 7. Can. 1. Test. Rhem. Annot. Ephes. 5. 32.

The Matter is Oyl, hallowed by a Bishop, wherewith the sick Person is anointed, upon the Eyes, Ears, Mouth, Nose, Hands, and Feet.

The Form is the Words which the Priest speaks, when he anoints the sick Person as aforesaid, saying, " By this  
" Oyl God forgive thee thy Sins which thou hast com-  
" mitted, by thine Eyes, Nose, Ears, and Mouth, by  
" thy Hands, and by thy Feet : All the Angels, Arch-  
" angels, Patriarchs, Prophets, Apostles, Evangelists,  
" Martyrs, Confessors, Virgins, Widows, Infants,  
" heal thee, &c.

The Effect of Anointing, is to purge and put away venial Sins, committed by misapplying of our Senses, as also Sins forgotten.

In this Antichristian Doctrine many Errors are contained. For,

In respect of the Matter, the Papists make of greasy Stuff, a spiritual Oymment; whereas there is no Oymment spiritual, but the Holy Ghost.

In respect of the Form, the only Propitiator and Mediator between God and Man, Christ Jesus, is blasphemed, and the Merit and Power of his Death ascribed unto greasy Oyl. Besides, Christ is not acknowledged for the only Saviour of Mankind; and Physician of our Souls, but other Physicians are called upon besides him.

In respect to the Minister, they hold; that any Priest hath Power to forgive Sins, which belongs unto God alone.

In respect to the Effect, they teach us, (which is utterly untrue) that neither all Sins are mortal, nor that Christ hath cleansed such as are his, from all their Sins by his precious Blood.

Now, to palliate all these Absurdities, the Schoolmen do not scruple saying, that a Sacrament, according to the Etymology of the Word, " Is a Sign of an holy Thing," which being true, then have there been, and still are, by so many above two or seven Sacraments, as there are, and have been, above two or seven Things, which are Signs of sacred and holy Things. For, we find a great Number of Things, which the godly  
heard.

learned Fathers called Sacraments, and yet are not held as Sacraments.

*St. Bernard* calls the Washing of the Apostles Feet a Sacrament, (a) "The Washing of Feet is the Sacrament of daily Sins." So *Leo* calls the Cross of Christ a Sacrament, (b) "The Cross of Christ which was given to save the faithful, is both a Sacrament and also an Example."

*Tertullian* calls the whole State of Christian Faith a Sacrament, (c) "The Sacrament of Christian Religion." *St. Hillary*, in many Places, saith, "The Sacrament of Prayer, the Sacrament of Fasting, the Sacrament of Christ, the Sacrament of Washing, the Sacrament of the Scriptures."

But by the Institution of Christ, there are but two Sacraments, and so Cardinal *Bessarion* confesses, (d) "We read that these two only Sacraments were delivered us plainly in the Gospel." These two only Sacraments, that is to say, *Baptism* and the *Lord's Supper*, the Son of God when he left the Earth thought fit to give to the Christian World, to be Witnesses of their Union and Communion, and Seals of his Grace.

We shall therefore proceed to speak against the Abuses of the Papists, in Relation to these two Sacraments.

### *As to Baptism.*

It is most grossly abused by the Papists, in their baptizing of Things, without Reason, Life, or Sense. Thus the great Bell (e) of *St. John de Lateran*, at *Rome*, was baptized by Pope *John* the 14th who named it *John*, after himself. And the Duke of *Alva's* chief Standard, which he used in the *Low-Countries*, was baptized by

(a) *Ser. de Cana Domini.* (b) *Ser. 2. de Resur. Domini.* (c) *Lib. 4. Cont. Marcion.* (d) *Bessar. Sacr. Euchar.* (e) *Cypr. Valera. of the Popes, &c. p. 55.*

*Pius Quintus*, in the Year 1568, and called *Margaret*, by the said Pope. And of this Sort, many, and many Instances might be given of their daily perverting the Ordinance of Christ in this Sacrament.

### *As to the Lord's Supper.*

The Errors and Abuses of the modern Church of *Rome*, in this most material Article of Christian Doctrine, in Relation to the Sacrifice of the Mass; her denying the Cup to the Laity; and the Adoration and Worshipping of the Host; have been already laid before you, in the foregoing Chapters, under those Heads. We are now to attack the Foundation of that Antichristian Fabrick, on which all those Errors are built: Her late invented Doctrine of *Transubstantiation*, which was unknown to the primitive Church, not even heard of in the Church of *Rome*, 'till the Year of our Lord, 1112, when *Stephen*, Bishop of *Auton*, first invented it: Confirm'd by Pope *Innocent* the third, in the *Lateran* Council, in the Year of Christ, 1215. And afterwards establish'd as an Article of Faith by the pack'd Council of *Trent*.

But because this Point is become so main a Bulwark in the *Popish Babel*, and that for the Denial thereof, vast Numbers of innocent pious Christians have at several Times, and in many Countries, been barbarously murdered; it will be requisite we shou'd handle the same, somewhat accurately, and as fully as our propos'd Brevity will admit. Wherein we shall endeavour,

*First*, To expound these Words of our Saviour,  
(a) "This is my Body: And this is my Blood of the  
"New Testament, that is shed for many, for the Re-  
"mission of Sins."

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(a) *Matt.* 26.



*Secondly*, To shew, that in this Sacrament of the *Lord's Supper*, we do truly, and indeed, eat the Body of Christ, and drink his Blood, that is to say, spiritually and by Faith.

*Thirdly*, To disprove the Conceit of *Transubstantiation*, and lay before you the horrid Consequences of this false Doctrine.

*Fourthly*, To shew the Difference there is between the Body of Christ, and the Sacrament of the Body of Christ.

*First*, We are to expound these Words of our Saviour, "This is my Body, &c."

As the *End* of the *Passover* under the Law, was to put the *Jews* in Mind of the destroying Angels passing by the Houses of the *Israelites* in *Egypt*, to save them from Destruction; so the *Bread* in this Ordinance, puts us in Mind how Christ loved us, and proved, and commended his Love by dying for us; how he died to make us happy, and denied himself all the Contentments of Life, to make us blessed for ever; and was a Sacrifice, that we may have Hopes of Pardon thro' his Blood; and submitted to the *Grave*, to purchase our glorious Resurrection. The Institution of this Sacrament, being immediately after the Celebration of the *Passover*, the Disciples of our Lord, being acquainted with that Way of speaking, could not wonder at Christ's saying, "This is my Body:" For when the *Jews* used to say of the *Paschal Lamb*, (a) "This is the *Passover*," There was not any so rude among them, but understood by this Phrase, that by eating of that Lamb, they were to remember their Deliverance from the *Egyptian* Bondage. And when the Father instructed his Children, he told

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(a) *Exod.* 12. 11. 27.

them; that by these Words, (a) " This Lamb is the " *Passover*," was meant nothing else, but this Lamb is the Memorial, or puts us in mind of the *Passover*; for so God himself hath expressed it. So that our Saviour, in saying of the Bread which he broke, " This is my Body," introduc'd no new Way of speaking, but what the Disciples, and all the *Jews*, were already sufficiently acquainted with in sacramental Discourses, which makes Christ add immediately, to shew that he meant no more by it but a Memorial. (b) " Do this in Remembrance " of me." Therefore it being very usual in Scripture, to meet with Things delivered and expressed by Parables, Tropes, and Figures; these Words must be understood in a figurative Manner.

Thus we read, that the Rock was Christ, yet we must not believe the Rock to be our Saviour. Our Lord was called a (c) " Lamb, a Lion, a Worm, a Way, a Bride- groom, a Head, a Door, a Vine, the Light, Bread, " Water, a Garment;" yet, nobody can be so grossly ignorant to understand these Words, as literally to be spoken of him.

'Tis said, (d) This Cup is the New Testament: And this Cup is my Blood: Yet no Man can be so senseless as therefore to believe, that the Cup which our Saviour then held in his Hand, was either the New Testament or Christ's Blood. Christ said to his Disciples, (e) " You " are the Salt of the Earth, you are the Light of the " World:" Yet the Apostles were neither actual Light, nor material Salt.

St. Paul saith, (f) He hath made him to be Sin for us, who knew no Sin; yet Christ never sinned. So that if we were to understand these Things literally, we may as reasonably conclude, that all the Saints are Bread; and but one Lump; because it is said, (g) " We being many, are one " Bread, and one Body;" and fancy the People of *Israel* of old to be only a Plantation of Vines, because they are called, (h) " The Vineyard of the Lord of Hosts."

(a) *Exod.* 12. 11. 27. (b) *Luke* 22. 19. (c) *1 Cor.* 10.  
(d) *Luke* 22. 20. *Matt.* 26. 28. (e) *Matt.* 6. *Matt.* 5.  
(f) *2 Cor.* 5. 21. (g) *1 Cor.* 10 17. (h) *I/s.* 5. 7. Where-

Wherefore, since the literal Interpretation does so plainly contradict the clearest Conviction of our Reason, and is attended with so many Impossibilities, we cannot imagine, that the Words of our Saviour, "This is my Body," are literally true; and consequently must understand them, as spoken figuratively.

Besides, there are not any Tropes, or Figures in the Institution of the *Lord's-supper*, but such as are, and always were usual in Sacraments, and familiarly known to the *Jewish Church*. For Sacraments must be expounded Sacramentally. And this is the Opinion of the old Catholick Fathers, and particularly agrees with *St. Austin's Rule*. (a) "This Rule, says he, is to be kept "in every Allegory: That which is spoken by Similitude, be weighed by the meaning of the present Place." And saith, (b) "Sacraments are signs which often do "take the Names of those things which they do signify and represent.

*Tertullian*, an Antient Father, who lived about sixteen hundred Years ago, expounding these Words of our Saviour, saith. (c) "Christ taking the Bread, and "distributing it to his Disciples, made it his Body." saying, "This is my Body, that is, This is a Figure of my Body, but a Figure it cou'd not be unless there were a true Body; for a void thing, as a Fancy can receive no Figure.

*St. Austin*, (d) against the Heretick *Adimantus*, writes thus: Our Lord doubted not to say, "This is "my Body, when he gave a Token of his Body." And in another place; (e) "Christ took *Judas* unto his Table, when he gave unto his Disciples the Figure of "his Body, that is to say, Bread.

And this Interpretation is so easy, so intelligible, and so agreeable to the Phrase of Holy Scripture, that one wou'd think it shou'd be impossible for Men to contra-

(a) *Aug. in Psal. 8.* (b) *Tom. 2. Ep. 23. ad Ben.*  
(c) *Lib. 4. contra Marion.* (d) *Aug. contr. Adim. Cap. 12.* (e) *In Psal. 3.*

did it, except they were resolv'd to defend an Opinion, right or wrong, meerly because it is their Interest so to do, or because they have once maintain'd it.

*Secondly*, We do truly and indeed eat the Body of Christ, and drink his Blood; for our blessed Saviour saith, (a) "I am the Bread which is come down from Heaven." And "Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: My Flesh is Meat indeed, and my Blood is Drink indeed: He that eateth of this Bread shall live for ever."

All Churches agree in this Particular, that Christ's crucify'd Body is Meat in this heavenly Banquet, only the Difference is, how the Bread is Christ's Body, and how Christ's Body is present in the Sacrament. We say it is there spiritually, as the Bread is a Symbol, a Figure, a Sign, a Representation, and a Memorial of Christ's Body, which was offered for the Sins of the World: And therefore, the Body of Christ is given, taken, and eaten, after a heavenly and spiritual Sort, with our believing Minds, remembring Christ's Body crucified, and the Salvation of Men procur'd by him, and assur'd by his Promises, and not with the Mouth of the Body, after a carnal Manner. So did Christ teach his Apostles to understand him, for when he had spoke these Words in St. *John*, we are told in the same Chapter, That the *Caper-naïtes* were astonish'd at the hearing of them, and said, (b) "How can this Man give us his Flesh to eat? this is an hard saying, who can hear it?" Then said Jesus, (c) "It is the Spirit that quickneth. the Flesh profiteth nothing: The Words that I speak unto you, they are Spirit, and they are Life." And, in the same Chapter, he saith, (d) "He that believeth on me hath everlasting Life." And, (e) "He that eateth of this Bread shall

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(a) *John* 6. 51, &c. (b) *Ver.* 60. (c) *Ver.* 63.  
(d) *Ver.* 47. (e) *Ver.* 58.

“not die.” Here we see, that to believe the Incarnation of the Son of God, and the Redemption procur’d by his Death, and to eat of the heavenly Bread, is all one; because they are attended with the same happy effect, that is, everlasting Life: So that Christ’s Body being the heavenly Bread that giveth everlasting Life, his Body is only eaten by Faith, and consequently, it is not carnally, corporally, and substantially in the Sacrament.

Again, The Regenerate have in them a double Life, one Carnal, the other Spiritual.

The Life carnal and temporary, they brought with them into the World: The (a) Spiritual was given them afterward in their second Birth, thro’ the Word.

The (b) Life carnal and corporal is common to all Men, good and bad, and is maintained, and preserved by earthly and corruptible Bread, common also, to all, and every Man: The Life spiritual is peculiar only to the Faithful, and is cherished by the Bread of Life, which came down from Heaven, (c) Which is Jesus Christ, who nourisheth and sustaineth the spiritual Life of Christians, being received of them by Faith: Which spiritual Bread, that he might the better represent, he hath instituted earthly and visible Bread and Wine, for a Sacrament of his Body and Blood; whereby he doth testify, that as verily, as we receive the Bread with the Hands, and chew the same with Teeth and Tongue, to the Nourishing of this Life temporal, even so by Faith (which is in the Place of Hands and Mouth to the Soul, as Minds, or Spirits can eat or receive) we verily receive the true Body, and the true Blood of Christ, our only Saviour, to the nourishing and cherishing of the spiritual Life in our Souls; of Holiness and Virtue taught by the Doctrine of Christ, and Hope, and Comfort in his precious Promises of Remission of Sins, Heaven, and eternal Life. To this Purpose several of the most learned Fathers spake.

(a) *Pet. 1. 19.*  
6. 35.

(b) *John 6. 51.*

(c) *John*

*Origen* saith, (a) " There is also in the New Testament a Letter, which killeth him, that doth not spiritually understand those Things which are spoken; for if he follow this after the Letter, where it is said, except ye eat my Flesh and drink my Blood, this Letter killeth."

*St. Chrysostom* (b) saith, " What is it that he saith, the Flesh profiteth nothing? he spake it not of Flesh indeed, God forbid, but of such who take the Things carnally that are spoken: And what is it to understand carnally? even to take Things simply as they are spoken, and to seek no farther Meaning; for the Things which are seen are not so to be judged of, but all Mysteries shou'd be considered with inward Eyes, that is, spiritually. Our Saviour saith, if any Man eat of this Bread, he shall live for ever: He calleth Bread in this Place the Doctrine, Salvation, and Faith in him, incarnate and crucified; whereby our Souls by the Signs of Bread and Wine, are made Partakers of the Merits of his Body offered, and his Blood shed, and so the believing Mind is made stronger, and nourished to eternal Life."

*St. Austin*, (c) upon these Words of our Saviour, writes thus, " Understand ye spiritually that I have spoken unto you, ye shall not eat this Body that ye see, neither shall ye drink that Blood that they shall shed, who shall sacrifice me. I have recommended unto you a certain Sacrament, being spiritually understood it will give you Life." Again he saith, (d) " Why preparest thou thy Teeth and thy Belly, believe and thou hast eaten." And again, (e) " Prepare not your Jaws, but your Heart."

*St. Cyprian* (f) saith, " The Body of Christ is Meat for the Mind, not for the Belly."

(a) *Hom. 7. in Levit.* (b) *In 6. John, Hom. 46.*  
(c) *In Psalm 98.* (d) *Tract. 2. in Johan.* (e) *Serm. 23. in Lucam.* (f) *De Cena Domini.*

There are a great Number of Testimonies among the Fathers, to the same Purpose; but these are sufficient to prove, that in their Opinion, Christ's Body is received, not to the filling of the Appetite of the Body; not with Mouth, or Teeth, but with Spirit and Faith, unto the Holiness and Sanctification of the Mind, and Comfort in Hope of eternal Life.

After this Sort, the Patriarchs, and Prophets, and People of God, who lived before the Birth of Jesus Christ, did by Faith eat his Flesh and drink his Blood.

St. Paul saith, (a) " Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea; and did all eat the same spiritual Meat, and did all drink the same spiritual drink, (for they drank of that spiritual Rock that followed them, and that Rock was Christ.)

(b) " By Faith Noah became Heir of the Righteousness which is by Faith.

By Faith, (c) Moses, when he was come to Years, refused to be called the Son of Pharaoh's Daughter, and chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin, for a Season; esteeming, " The Reproach of Christ greater Riches, than the Treasures in Egypt: For he had Respect unto the recompence of the Reward. (d) " All these through Faith obtained good Report, and received not the Promise; God having provided some better Thing for us, that they without us, should not be made perfect.

(e) " Abraham rejoiced to see my Day, and he saw it, and was glad.

(f) " Abraham, who against Hope believed in Hope, that he might become the Father of many Nations.

(a) 1 Cor. 10. 1, 3, & 4.

(b) Heb. 11. 7.

(c) *Ibid.* 24, 25, 26.

(d) *Ibid.* 39. 40.

(e) John 8. 56. (f) Rom. 4. 16, & 18.

(a) Of which Salvation the Prophets have enquired and searched diligently, who prophesied of the Grace that should come unto you.

Even so, we eat Christ by Faith, and not by the Mouth of the Body. And so, to all true Believers that take Comfort in Christ's Death, and are released from Sin and the Snares of the Devil, by his Flesh that was nailed to the Cross, he may be truly said to be Meat indeed, and Drink indeed, because their Souls are comforted by the Remembrance of it, and the Benefits assur'd by it, which is eternal Life.

*Thirdly*, We are now to disprove the Conceit of *Transubstantiation*, and lay before you the horrid Consequences of this false Doctrine: In doing of which, we think it necessary to observe this Method.

*First*, We shall endeavour to disprove this Conceit, by solid Arguments.

*Secondly*, To answer the Allegations of the Papists in its Support.

*Thirdly*, To manifest the horrid Consequences of this false Doctrine.

For, Arguments against *Transubstantiation*, such as these offer themselves to every thinking considerate Man.

1<sup>st</sup>, In the first Supper, or when our Lord instituted this Sacrament of his Body and Blood, there was no *Transubstantiation*, therefore, there is none now. The Antecedent we prove thus; that the Apostles eat and drank, which Christ commanded; but Christ com-



manded that they should eat *Bread*, and drink *Wine*, as it is witnessed by St. *Paul*, and confirmed by Christ himself. For of the *Bread*, St. *Paul*, in one Part of a Chapter to the (a) *Corinthians*, calls it *Bread* four Times. And of the *Wine*, (b) Christ, after he had given Thanks, and it was consecrate, and after Supper, called it *Wine*. And if we may believe Christ, the self same *Wine* did remain. Therefore, if the Elements themselves do remain after the Consecration, and not the Accidents only, *Transubstantiation* is a Fable.

2dly, If the consecrated *Bread* be the real Body of Christ, then it holds some Resemblance and Proportion with the Figure and Type of Christ's Body, the *Paschal Lamb*: But it holds no such Resemblance or Proportion; therefore, it is not to be believed the real Body of Christ. For the *Paschal Lamb* was a living Thing, so was the real Body of Christ: The *Paschal Lamb* was a fleshy Body, so was the real Body of Christ: The *Paschal Lamb* had Blood to shed, so had the real Body of Christ: The *Paschal Lamb* was wounded and killed, so was the real Body of Christ: But in none of all these Particulars doth the consecrated *Bread* correspond.

3thly, If there be any *Transubstantiation*, the same must be made, either before the Words of Consecration, or after, or together with them: But the same is not made before, for then it wou'd not be done by Virtue of the Words, which all Papists agree: Nor after, for then the Priest speaks falsely, when he says, "This is my Body," for he ought to say, this will, or shall be my Body. Nor, Lastly, can it be together with the Words: for then it must be successively as the Words, *Hoc est Corpus meum*, are spoken, and so if the Priest shou'd

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(a) 1 Cor. 11. (b) Matth. 26. 29.

leave off in the Middle, and say only, *Hoc est*, there would be but half the Body made, and not completely till he comes to the last Syllable, *'um*; which is absurd, and consequently, we may conclude, there is not any *Transubstantiation* at all.

4thly, It is a flat Contradiction to say, that a singular, or individual Body, remaining so, shou'd not be so. But the Doctrine of *Transubstantiation* putteth the self same numerical, individual Body of Christ, to be at *Rome*, at *Paris*, at *Dubl'n*, and a Million of Places more at the same Time: And whatsoever Body is distant from another, in its numerical and individual Substance, is separated from the other: But the Body of Christ at *Rome*, is distant from the Body of Christ at *Paris*, or at *Dublin*, and consequently, cannot be the self same numerical Body. But nothing is more obvious, than that it implies a flat Contradiction, that the self same numerical Body shou'd be divided from it self; for if one and the same Body may be at divers Places at once, it may move from it self in one Place, to it self in another; if it may move from it self, it must be distant from it self, then divided from it self; if divided from it self, then no *Individuum*; thus, *Individuum*, by the Doctrine of *Transubstantiation*, is made *Dividuum*; that is, one and the self same Thing, is at the same Time, not one and the self same Thing; which is such Logick as is fit only for Jesuits to teach, and natural Fools to learn.

5thly, In this pretended *Transubstantiation*, the Bread wholly ceases, as to its Substance, as *Bellarmino* (a) tells us. But this cannot be, unless it be annihilated, for that which was, and ceases to be any Substance, must be annihilated: But that which is annihilated, is not said to be changed, or to pass into another Substance, but ceases to

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(a) *Bell. de Eucharist. Lib. 3. Cap. 24.*

exist, and is nothing; for in every change, the Matter ought to remain; otherwise, it will not be a Conversion, but a Recession; that is, when one Thing coming, another gives place to it. Nor will it help the Matter to say as *Bellarmino* does, "That the Body of Christ succeeds in the Place of Bread:" For since there is nothing of the Substance of Bread in the Body of Christ, it can no more be called a Conversion, or *Transubstantiation*, than the Succession of the Day and Night can be called a Conversion or *Transubstantiation*.

6thly, If the Substance of the Bread and Wine doth not remain, then when Poison is mixed with the Sacrament, after Consecration, either it is mixed with bare Accidents, or with the Body of Christ, both which are absurd. Therefore, the Substance of the Bread and Wine must remain: And that Poison may be mixed with the consecrated Signs, is evident from Experience.

7thly, If Christ had given his Body, substantially and carnally in the Supper, then was that Body, either pascible, or impascible. But they cannot say it is either pascible, or impascible: For, 1. Christ's pascible Body is not now given to be eaten, for Christ dieth no more, his Body is now glorified, and can no more suffer. 2. Neither did Christ give an impascible Body to be eaten, for he saith, "This is my Body which shall be given for you;" that is, which shou'd suffer, and be crucified for them. Now, if it be neither pascible, nor impascible, then it is not any Body at all.

8thly, Our Saviour Christ saith, (4) "Where I am, there shall also my Servants be;" that is, they shall be with him in Glory; therefore, his Saints, and Servants departed this Life, are with him. But we suppose no

(2) *John* 12. 26.

Papist will affirm, that all the Saints departed are in the Eucharist; therefore, neither is Christ present Bodily there. They must confess, that it is either glorious to Christ to be carnally in the Sacrament, or inglorious: If it be glory to him, then the Saints must be there present, to see, and be Partakers of his Glory; (a) "For they are ever with the Lord; and follow the Lamb whithersoever he goeth:" If it be inglorious, it is the greatest Sacrilege in the World to deprive Christ of his Glory; therefore, *Transubstantiation* is a most damnable Doctrine.

9thly, He that is ascended into Heaven bodily, and does truly remain in Heaven to the End of the World; his Body cannot be daily *transubstantiated* in infinite Places. But the Body of Christ (b) is so ascended, and must remain, as we profess in the *Creed*, and are taught by the Apostles. Therefore, *Transubstantiation* ought not to meet with any Countenance.

10thly, That which neither Sense teaches; nor Reason assures us, nor any holy Scripture requires us to believe; that we are not bound to believe. But neither Sense teaches, nor Reason assures us, that the Bread by Consecration is *transubstantiated* into *Flesh*, but directly otherwise; nor are we required by any Scriptures to believe it, as we have already proved; therefore, *Transubstantiation* is most absurd.

Secondly, We are to answer the popish Allegations in Support of *Transubstantiation*.

*Objection*, 1. (c) The Papists ~~shall~~ urge the Words of our Saviour in the Institution it self; after he had taken

(a) 1 *Theff.* 4. 17. *Rev.* 14. 4.  
(c) *Bell. de Euchar.* Lib. 3. Cap. 111

(b) *Acts* 11. 11.

Bread, and blessed it, he said, " This is my Body ; " that is, say they, that which is contained under the Form of this Bread, is my very Body. Since he plainly and positively calls it his Body, will you contradict our Saviour ?

*Answer,* This is my Body, differs very much from this is transubstantiated or changed into my Body. This is my Body, speaks what is already in being; not what may, or shall be effective of something else. To be, and to be changed into a Thing, are quite different Expressions, and he that says a Thing is, or hath a Being, cannot be therefore supposed necessarily to say that it is changed, or transubstantiated, or shall be so. For a Thing may be several Ways, besides being changed. That of which Christ affirms, that it is his Body, was the Bread he took in his Hand, or that which he brake, and that may be said to be his Body, without being changed or transubstantiated into his Body. Therefore those Words of our Saviour do not infer a *Transubstantiation*.

*Answer. 2.* Though Christ saith, (a) " *John is Elias,*" and *John* himself saith, (b) " I am not *Elias,*" yet neither of them really contradicts the other, because, as St. *Austin* saith, (c) " *John* speaks properly, and our Lord figuratively;" so, tho' Christ said here, " This is " my Body," yet we contradict not our blessed Saviour, because he spake not properly, but figuratively; as by the Context and the Nature of the Thing is apparent. But on the other Side, they were false Witnesses, (d) though they alledg'd Christ's own Words misexpounded of the material Temple, which he meant of the mystical Temple his Body: And so may others be, though they alledge Christ's own Words of the Bread being his Body, urging that as spoken properly, that was by him figuratively intended.

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(a) *Matth. 17. 14.* (b) *John 1. 12.* (c) *Aug. in Joan. Tract. 4.* (d) *Matth. 26. 60.*

*Objection.*

*Objection 2.* If you deny *Transubstantiation*, and Christ's corporal Presence, you make the Sacrament nothing but bare Bread.

*Answer 1.* Our denying the strange and new Learning of *Transubstantiation*, and making it known, that Bread and Wine, is Bread and Wine, ought not to fix that Charge upon us which these Romish Doctors insinuate, for we both think, and speak with Reverence of these holy Mysteries. And as we cannot call them more than they are, so we do not esteem them less than they are by the Ordinance and Institution of Christ. We do not make them bare or naked Tokens, but we say they are changed, as to their Virtue; and that they have a Dignity, and Pre-eminence, which they had not before: That they are not now common Bread, or common Wine, but the Sacrament of the Body and Blood of Christ; Signs and Seals of the Benefit of Christ's Body crucified; and his Blood shed; a Testimony unto our Conscience, that Christ is the Lamb of God; a certain Pledge and Seal, and sufficient Warrant of God's Promises, whereby God bindeth himself to us, and we stand likewise bound to God, so as God is our God, and we are his People.

2dly, In *Baptism*, the Nature and Substance of the Water remains, and yet it is not bare Water; it is changed and made the Sacrament of our Regeneration: It is Water consecrated and made Holy by Christ's Appointment: This outward washing, is a Sign and Seal of the inward and spiritual: One Thing is seen, and another believed: We see the Water, but we understand the Blood of Christ: So we see the Bread and Wine; but we look beyond these Creatures: Our believing Mind is raised to Heaven, and there we behold the Ransom and Price of our Salvation, the crucified Body of Christ, which is now glorified.

*Thirdly,*

*Thirdly*, To manifest the horrid Consequences of this false Doctrine is our present Task.

*1<sup>st</sup>*, 'Tis a known Axiom, *Quicquid fit, quando fit, non fuit ante*; whatsoever is made, was not, before it was made. But Papists say, Christ's Body is made by the Priest's pronouncing the Words of Consecration; (that is, if he has an Intent to make it) but if Christ's Body be made of Bread, (as it must be, if the whole Substance of the Bread be turned into the Body) so as that Christ comes to be entirely contained in the Eucharist, after the Consecration, then Christ's Body was not before, which destroys the whole Foundation of the Christian Faith.

*2<sup>dly</sup>*, To believe the real carnal Body of Christ to be in the Sacrament, implies, that the holy Body of Christ may mold and putrify, and turn to Corruption, and be eaten, not only of sinful Men and Reprobates, but also, by Vermin, as Mice, Rats, &c. which is blasphemous.

*3<sup>dly</sup>*, If the consecrated Bread be such real Body of Christ, then was Christ his own Executioner, laying violent Hands on his own precious Body, before either *Judas* betray'd, or the *Jews* killed him, which is an Horror to any, who owns the Name of Christian to imagine.

*4<sup>thly</sup>*, How strangely unreasonable is it to fancy, that our blessed Saviour shou'd just before his Suffering, exhibit his Body to his Disciples, (*Thomas* among the rest) in such a Form, as they cou'd not by any of their Senses perceive it to be his Body; and yet immediately after his Resurrection, to convince the same *Thomas's* Doubts, bids him *touch* and *handle* him for his Satisfaction. Were the Popish Tenet true, *Thomas* might readily have reply'd, I lately receiv'd the very Body of my Lord in my Hand, and in my Mouth, and Stomach, yet

yet cou'd not perceive therein either Flesh or Bone; how then shall *thy* now offering me to handle *thee*, be any Conviction to me, that *thou* art really my Lord, risen from the Dead. Which brings us to the last horrid Consequence, which is,

That as the same is not only utterly above, but against all Sense and Reason, so likewise it undermines and destroys the very Basis of the Christian Religion: For the main Argument which the Apostles used to convince the World of Christianity was this; that our blessed Saviour wrought such and such Miracles; and particularly, that he rose from the Dead. And this they proved, because they were Eye-witnesses, and sealed this their Testimony with further Miracles, which the People daily beheld: Suppose then (as Papists do) *Transubstantiation* to have been one principal Part of the Christian Doctrine, which the Apostles preached. If this Doctrine be true, then all Mens Senses are deceived, in as plain a sensible Matter, as any in the World: For what more different than a Bit of Wafer, and the whole Body of a Man? so that, persuading Men to believe this Doctrine, persuaded them not to believe their Senses; and yet the Argument they used, was built on a directly contrary Principle; for if their Senses were not to be trusted, how shou'd they be assur'd of these Miracles? If therefore the Testimony of Sense be to be rely'd on, then *Transubstantiation* is false; if it be not, then how is any Man sure, that Christianity is true? Or how are the Papists certain, that there are any such Words in their vulgar Bible, as *Hoc est Corpus meum*? Or that there is any Bible at all in the World?

*Lastly*, The Difference between the Body of Christ, and the Sacrament of the Body of Christ, is briefly this: A Sacrament is a Figure or Token; the Body of Christ is figured or tokened: The Sacrament Bread is Bread, and it is not the Body of Christ: The Body of Christ is Flesh, and it is no Bread: The Bread is here below,



below, the Body of Christ is above : The Bread is on the Table, the Body of Christ is in Heaven : The Bread is in the Mouth, the Body of Christ is in the Heart, (a) By Faith of its being crucified, and offered a Sacrifice, well pleasing to God : The Bread feedeth the outward Man, the Body of Christ feedeth the inward Man : The Bread feedeth the Body, the Body of Christ feedeth the Soul : The Bread may be eaten by Mice, and come to nothing ; the Body of Christ is immortal, and shall not perish : The Bread is vile, earthly, and corruptible ; the Body of Christ is glorious, and immortal, and incorruptible : Such a Difference is there, between the Bread, which is the instituted Sign or Representation of the Body, and the Body of Christ it self : The Sacrament is eaten as well of the Wicked as of the Faithful ; the Body of Christ is only eaten of the Faithful, apprehending and assuring to themselves the Blessings and Benefits procured by his Death : The Sacrament may be eaten unto Judgment, but the Body of Christ cannot be eaten ; but unto Salvation : Without the Sacrament we may be saved, but without the Body of Christ believed to be given for us, we have no Salvation, we cannot be saved.

Such a Difference maketh *Epiphanius*, (b) “ This Thing, (that is, the Sacrament) is of a round Form, (for it was a great thick round Cake) “ And touching any Power that is in it, utterly void of Sense, but “ we know that our Lord is whole Sense, whole Sensible, whole God, whole Moving.

And for the Difference of them, *St. Austin* saith, (c) “ The Sacrament (of Christ's Body) is received of some unto Life, of some unto Destruction. But

(a) *Eph. 2.* (b) *Epiph. in Ancor.* (c) *Tract. 26. in Joh.*

## *the* Protestant Faith.

FOR

“ the Thing it self (that is, the Flesh of Christ) where-  
“ of this is a Sacrament, is received of all Men unto  
“ Life, and of no Man unto Destruction, whosoever  
“ shall be Partaker of it.

Thus we are plainly taught by the learned Catholick Fathers, to put a Difference between the Body of Christ, and the Sacrament of the Body of Christ, and that the one is not really lapped up, or shut within the other : That the one, as *Epiphanius* saith, is utterly void of Sense, the other, whole Sense, and whole Sensible. That the one is received to Destruction unto some, as *St. Austin* saith, The other is received of all Men unto Life.



C H A P.

## C H A P. VIII.

*Against worshipping of Images:*

**T**HOUGH a main Part of Romish Devotion consists in worshipping of Images, yet when the same comes to be scan'd, it appears so grossly unwarrantable, and evidently idolatrous, that some of their more crafty Advocates, often, amongst Protestants, seem to deny, that Roman Catholicks do at all religiously worship any such Images, or at least they croud the Matter with so many nice Distinctions, as render it difficult, if not impossible, to understand what it is they mean, or wou'd maintain: Therefore, we shall silence such Deceivers, and shew the Reader, that whatever Niceties they pretend, the establish'd Doctrine, and common Practice of their Church is otherwise, and does prescribe a real religious Worship to the very Pictures of Christ, the Virgin, Saints, *etc.* which will be sufficiently manifested by the following Instances, among many that might be produced.

The Bull of Pope Pius the 4th. containing the Form of the Oath, for professing of Faith, dated at Rome, in the Year of our Lord, 1564. makes Image-worship absolutely necessary to be believed by all Men, as an Article of Faith; "And most firmly I avouch, that the  
 " Images of Christ, and the Mother of God, always a  
 " Virgin, and other Saints, are to be had and retained,  
 " and that to them Honour and Veneration is to be  
 " given."

But

But yet their admired Schoolman, *Thomas of Aquine*, and the far greater Part of their Authors, treating on this Subject, go yet farther; asserting, that the same Honour and Worship is due, and ought to be paid to an Image, as to the Person or Thing thereby represented, and, so says this Doctor, "The Image of Christ is to be ador'd with the same Manner of Worship, as Christ himself is to be, if personally present.

Now, if any little wheedling Priest, shall, after such evidence, deny this to be the Doctrine of their Church, does it not roundly follow, that either he deceitfully imposes on us with a Lye, or else, that their Church, which boasts so much of Unity, is so divided in Opinion, that none can tell what she holds or asserts? But as to the Practice, *Polydore Virgil*, one of their own Authors, in his Treatise, *de Inventione Rerum*, ingenuously acknowledgeth, "That there are many which worship the very Images of Wood, or Stone, Brass, or Marble, or Pictures painted upon the Walls, not as Figures, but as if they had verily Sense; and do put more Trust in them than they do in Christ, or the Saints to whom they are dedicated." Nor is there any modest intelligent Man, that is acquainted with the Usages and Devotions of vulgar Romanists towards Images, *Crucifixes*, *Agnus Dei's*, &c. but must with Grief bear Testimony of, and bewail their Superstitions and Idolatries in these Instances.

Now, how diametrically opposite are such their Doings to the express Law of God, and the constant Tenor of Scripture! Can any thing be more plainly prohibited by the Second Commandment. "Thou shalt not make to thy self any graven Image, or the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not bow down to them," that is, with thy Body, "nor worship them;" that is, with thy Soul: Whereas it is most apparent Papists do, and by the Doctrine of their Church, they are oblig'd to do both; which indeed doth tacitly confess her Guilt herein, (but to colour such other Sin of Idolatry, adds thereto, that other grievous Offence.

Offence of abolishing the Law of God, liable to a Punishment no less severe, than "Of being blotted out of the Book of Life") by quite leaving out, and endeavouring to suppress this Commandment; as if a Malefactor, to avoid being condemned according to Law, shou'd steal away the Statute Book. Thus, generally, in their *Catechisms*, and, particularly, in one in *English*, entitled, *A Catechism, or Summary of Christian Doctrine*, in Page 23. Wherein the second Lesson begins thus:

Q. "How shall we make it appear that we love God?"

A. "By obeying his Commandments.

Q. "How many are these Commandments, and what are they?"

A. "You shall adore one God, and love him perfectly." (Then, leaving out the *Second*, they skip to the *Third*, thus,)

2. "You shall not take his Name in vain.

3. "You shall keep holy the Sabaoth Day, in serving God devoutly," (and so in Order, till you come to the tenth Commandment, which they most absurdly divide, and make two of, thus,)

9. "You shall not covet your Neighbour's Wife, nor any Thing that is against Chastity.

10. "You shall not covet your Neighbour's Goods of any Kind."

Where, besides their Impudence in varying the Phrase, and leaving out what they please of each Command, as if they cou'd find out Expressions more comprehensive and significant, than those which were written by the Finger of God; the second Commandment they impiously omit, and wholly leave out, which is manifestly,

feſtly done, with a Deſign to keep the poor People from ſtartling at their idolatrous Image-worſhip, (which they muſt needs do, if they ſhou'd be ſuffered to know, that the ſame is ſo expreſſly condemned by God) and they divide the tenth into two, that the Number may be complete, knowing the People will not be ſatisfied without Ten. Now, if theſe wicked Jugglers, to ſupport their Abominations, dare thus corrupt God's holy Law, and ſuppreſs, and alter, even the ten Commandments, at their Pleaſure, what Forgeries may not we expect in Fathers, Councils, and other Monuments of Antiquity, that have paſſed their ſacrilegious Hands? Or indeed, where, or in what, can we hope for any Sincerity or fair Dealing from them?

But, beſides this Commandment, the Scripture a- bounds with Precepts of the ſame Tenor; and God expreſſly, and everywhere, condemneth Image-worſhippers, and Image-makers, (a) "Take ye therefore good heed unto your ſelves (for ye ſaw no Manner of Similitude on the Day the Lord ſpake unto you in *Horeb*, out of the Miſt of the Fire) leſt ye corrupt your ſelves, and make you a graven Image, the Similitude of any Figure, the Likeneſs of Male or Female, &c." And, (b) "Curſed be the Man, that makerh any graven or molten Image, an Abomination unto the Lord." God ſaith, (c) "They are Snares to catch the Ignorant: What profiteth the graven Image, the molten Image, a Teacher of Lyes, that the Maker of his Work truſteth therein, to make his dumb Idols? Woe unto him that ſaith unto the Wood, awake; to the dumb Stone, ariſe, it ſhall teach: Behold, it is laid over with Gold and Silver; and there is no Breath at all in the Miſt of it. But the Lord is in his holy Temple: Let all the Earth keep Silence before him, ſaith the Holy Prophet.

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(a) *Deut.* 4. 15, 16. (b) *Deut.* 27. 15. (c) *Hab.* 2. 18, 19, 20.

As it is utterly unlawful to make any Counterfeit, so it is impossible to frame any true Image of God; because, God being "Incorporeal, Infinite, Incomprehensible, &c." the most glorious of Creatures, or all of them put together, cannot in any Degree of Comparison express his divine Majesty. So saith the holy Prophet, (a) "To whom then will ye liken God: Or what Likeness will ye compare unto him? (b) "We ought not to think that the Godhead is like unto Gold or Silver, or Stone, graven by Art, and Man's Device."

Since then, we are not to make the Images of any Thing that is in Heaven above, nor any where else, to bow down to them; and worship them; we are therefore forbid to worship any Image of our sacred Saviour, the blessed Virgin, or any other Saint; because, an Image is a Creature, and no God: And to honour the Creature in that Sort, is Idolatry.

*Epiphanius*, the Bishop of *Cyprus*, entering into a Church, and finding there a *Vail* hung up, and the Image of Christ painted in it, tore it in sunder, and pulled it down, because it was done, as he writeth himself, (c) "Contrary to the Commandment of God's Word." Again, he saith, "Such *Vails* are contrary to our Christian Religion." And again, "This Superstition is unmeet for the Church of Christ, and unmeet for the People, that is committed unto thee."

The godly Emperors, *Valens*, and *Theodosius*, gave out this general Proclamation, throughout all Christendom.

(d) "Forasmuch as we have a diligent Care, in all Things, to maintain the Religion of the most high God; therefore we suffer no Man to fashion, to grave, or to paint the Image of our Saviour Jesus Christ,

(a) *Isa.* 40. 18. (b) *AE.* 17. 29. (c) *Epif. Epipha. ad Joannem Episcop. Hierosol.* (d) *Constantinopolitan Council. P. Grinius. Lib. 9. Cap. 9.*

"either

" either in Colours, or in Stone, or in any other Kind of Mettal, or Matter. But, wheresoever any such Image shall be found, we command it to be taken down; assuring our Subjects, that we will most straitly punish all such as shall presume to attempt any Thing contrary to our Decree and Commandment." The same Decree was afterwards put in Execution, and practised by many Christian and Godly Emperors.

As the Image of Christ is not to be worshipped, so, neither is the Image of the blessed Virgin, or any Saint, or Angel.

*Origen* saith, (a) " It is impossible that any Man may worship God, and an Image, both together.

(b) *Polydore Virgil*, a Man of late Years, expressing the great Abuse that he saw in the Church, in his Time, writeth thus, " Now, let us intreat of the worshipping of Images, which not only the Heathens that were void of our Religion, but also, as *St. Hieron* saith, all the old godly Fathers condemned, for fear of Idolatry." And of the Abuse and Disorder of the Church therein, in his Time, he writeth thus, (c) " The World is come to such Outrage, and meer Madnes herein, that this Part of Holiness differeth now very little from open Wickedness."

We dwell the longer upon this Point, because we wou'd gladly root up this idolatrous Conceit out of the World. And if no Examples of true primitive Antiquity be able to convince our obstinate Romanists; yet, at least, we may hope, it will be a sufficient Antidote, to deter Protestants from embracing such an impious, wooden Religion, or Piece of revived Paganism.

For, most certain it is, that the Original thereof, was from the Heathens, and Infidels, that knew not God.

(a) *Ori. contra Celsum. Lib. 4.* (b) *Po. Vir. de Invention. Rer. Lib. 6. Cap. 13.* (c) *Ibid.*



Thus the Prophet *Baruch* openeth, and declares the Religion of *Babylon*, (a) "The Priests sit in their Temples, having their Heads and Beards shaven, and "nothing upon their Heads. They roar and cry before "their Gods." Thus (b) *Heliogabalus*, *Adrianus*, and *Alexander Severus*, being Infidels, and heathen Princes, had, in their Chappels, and Closets, the Images of *Abraham*, of *Moses*, of *Christ*, and of others.

Thus the *Gnosticks*, and *Carpocratian* Hereticks, who favoured much of Heathenism, had, and worshipped the Images of *Christ*, of *Paul*, of *Pythagoras*, and of *Homer*.

By these few Authorities and Examples it appeareth, that the first erecting of Images came, not from God, but from the *Heathens*, that knew not God. As for the *Jews*, that had the Law and the Prophets amongst them, and therefore, shou'd best know God's meaning in that behalf, they had no Manner of Image, neither painted, nor graven in their Temples, as *Dion* (c) saith. And as *Origen* (d) saith, they cou'd not abide any Painter, or Graver to dwell amongst them.

Most lamentable it is therefore, that any, calling themselves Christians, shou'd be thus seduced; especially, if we consider, how great a stumbling Block this Image-worship is at this Day to the *Jews*, and an Hindrance to their Conversion.

But, "*Demetrius* made Silver Shrines, and they "brought no small Gain to the Craftsmen;" and thereupon he blustred for them, and cry'd out, (e) "Sirs, "ye know by this Craft we have our Wealth." This is the very Case of the Roman Church: She causes Images to be made, and prescribes Worship to them, because thereby she reaps no small Advantage: Witness the great Wealth at *Loretto*, our Lady of *Hales*, &c.

(a) *Bar.* 6. 31, 32. (b) *Lampridius Julius Capitol. Epiph. Augus. ad quod Deum. Irenaeus, Lib. 1. Cap. 24. (c) Lib. 37. (d) Con. Celsus, Lib. 4. (e) Acts 19. 25.*

Since therefore, the worshipping of Images is prohibited by God in his Word, unknown to the primitive Church, borrowed from the Heathens, absurd to Reason, contrary to the pure Dictates of Nature, scandalous to Christianity, introduced and supported by Lyes, and maintained only for filthy Lucre; the Declaration of *Moses*, and the Priests and Levites, by God's Command to the Men of *Israel*, shall be our Conclusion for this Article of the Romish Faith, (a) "Curst be the Man that  
"maketh any graven or molten Image, an Abomination  
"unto the Lord, the Work of the Hands of the Crafts-  
"man, and putteth it in a secret Place: And all the People  
"shall answer and say, *Amen*."

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(a) *Dent. 27. 15.*



**C H A P.**

## C H A P. IX.

*Against Praying to Saints and Angels.*

AS to their Saint and Angel Worship, it is also a Piece of revived Paganism. The *Gentiles*, besides their *Dii Superi*, Gods by Nature, had their Demons, and their Hero's, the Spirits of brave Men departed, whom they worshipped, (just as our Papists do) not simply and absolutely, but as Intercessors for them to the superior Deities. Hence, *Tully*, in his Book *de Legibus*, "Let the Gods be worshipped, as well, those of the upper House, who were always counted Celestial, as those whom their own Merits have called into Heaven." And again, "Let the Rights of the Ghost Gods be kept inviolable, and let them after Death be worshipped as second-rate Deities." You may see how exactly our Catholick Romans have revived these idolatrous Laws of their heathen Ancestors. The Offices the *Gentiles* attributed to their Demons, were the very same which our Papists expect from their Saints; that is, to be as Mediators, or Agents for them: So *Plato* in *Symposio*, "All Intercourse between Gods and Men is perform'd by Demons, they are the Carriers of Mens Prayers to the Gods, and they bring back Rewards of Devotion to Mortals." So that you see, they did not ascribe an absolute, but only

only an intercessory Power to them, as appears more plainly by these Words of *Apuleius*, in *Damon. Sacr.* "All Things, says he, are done by the Will, Power, and Authority of the celestial Gods; but by the Means, Dispatch, and Administration of Demons."

Thus much for the Original of Saint-worship; now, to the Thing it self, we say, Saints departed are to be honoured three Ways; *First*, By an honourable Memorial: So the Virgin Mother foretels, that, (a) "Henceforth all Generations shou'd call her blessed."

*Secondly*, (b) By rendering Thanks to God for the Gifts and Graces which he bestowed upon them for the Good of his Church. *Thirdly*, By imitating their holy and humble Lives, as the Apostle (c) uses their Example, to stir up those he writes to. All this we freely grant and practise: But to offer any religious Worship, pray to them, or esteem them as Intercessors for us, we dare not, for these Reasons, amongst many others.

*1st*, No religious Worship is to be instituted without the Command of God, for otherwise it will be Will-worship, not of Faith, (d) and consequently Sin. But for such Worship or Invocation of Angels or Saints there is no Command, nor even Example, (but on the contrary, the same is forbidden) for our Saviour tells us, (e) "Thou shalt worship the Lord thy God, and him only shalt thou serve." And very particularly by *St. Paul*, who blames them, "Who with religious Respects did Service unto them which by Nature are no Gods." (The Original is remarkable, *εὐλαβούμενοι*, the very Word whence *Doulein*, whereby Papists express the Worship they give to Saints is derived.) Therefore, this Sort of Worship ought not to be instituted.

(a) *Luke* 1. 48. (b) *Gal.* 1. 24. (c) *Heb.* 11.  
(d) *Rom.* 14. 23. (e) *Matt.* 4. 10.

2<sup>dly</sup>, (a) We ought not to call upon, or pray unto any in whom we do not believe. But we do not believe in any Saint, for God pronounces a Curse against such as (b) "Trusteth in Man." And, St. *Augustin* (c) says very well, "We that are Christians do not believe in *Peter*, "but in him whom *Peter* himself believed." As not in *Peter*, so in no other Saint; therefore no Saint is to be invocated.

3<sup>dly</sup>, (d) "God will not have his Glory given to another:" But Invocation is a principal Part of God's Glory; therefore it is an Infringement upon God's Prerogative, and high Treason against the King of Kings, to transfer it upon any other.

4<sup>thly</sup>, There is but one Mediator between God and Man, the Man Christ Jesus, without whom none can come to the Father. But Intercession is Part of the Office of Mediator, therefore not without the highest Sacrilege, to be ascribed to any but Christ: For he alone redeemed all, and therefore alone can intercede in particular for all, because the Virtue and Efficacy of Intercession, depend on that of Redemption.

5<sup>thly</sup>, Our Lord, teaching his Disciples to pray, commanded them to direct their Prayers to God, and say, "Our Father which art in Heaven," not "O thou Mother of Mercy, O ye Saints, or holy Angels, &c." And why shou'd Christians forsake such a Teacher, to follow their own Inventions?

6<sup>thly</sup>, If we pray to God, in Christ's Name, we have an assured Promise that we shall obtain; "Verily, verily, "whatsoever ye shall ask the Father in my Name, he will "give it you." But no such Assurance is made to those

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(a) *Rom.* 10. 14. (b) *Jer.* 17. 5. (c) *De Civit. Dei, Lib.* 18. *Cap.* 58. (d) *Isai.* 43. 8.

that call upon Saints or Angels: Nay, they may rather expect a Curse than a Blessing. Since by worshipping the (a) " Creature instead of the Creator, they change the Truth of God into a Lye."

*ably*, The holy Scriptures teach us, that God only is our Succour, Refuge, Help, Defender, and Protector, to whom in publick and private Prayers, and all our Necessities we are to have Recourse, as in the 18, 46, and 134 Psalms throughout. And the Lord saith, (b) " Thou shalt know no God but me: For there is no Saviour besides me." Again, (c) " Every good and perfect Gift is from above, and cometh from the Father." To withdraw us from honouring the Creatures, we are taught, (d) " Not to trust in them." And that all Grace is through Christ, and that the best of Men can challenge nothing through their own Merits. Therefore the Prayers of Papists to Saints and Angels, are impious, and utterly repugnant to Scripture: Nay, plainly tending to subvert the whole Order of God's Worship, and to rob our most gracious Saviour of the Glory which for his boundless Mercy belongs to him; of whose loving Kindness the Scripture hath given such ample Testimony, that it cou'd proceed from none but the Devil and Antichrist, thus to make Saint-Mediators, and Saint-Intercessors, when there is none in Heaven or in Earth so propense to Mercy as himself. (e) " With everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer. (f) " The Mountains shall depart, and the Hills shall be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath Mercy on thee. (g) " Before they call, I will answer, and whiles they are yet speaking, I will hear. (h) " In all Things he was made like to his Brethren, that he might be a merciful and

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(a) *Rom.* 1. 25. (b) *Hos.* 13. (c) *James* 1. 17.  
 (d) *Psal.* 117. (e) *Isai.* 54. 8. (f) *Verse* 10.  
 (g) *Isai.* 65. 24. (h) *Heb.* 2. 17.

"faithful High-Priest in Things pertaining to God, to make Reconciliation for the Sins of the People." Certainly these Promises are both so free and so full that it is the greatest Ingratitude and Impiety in the World to doubt them. One Man gives Credit to another in the Course of Dealing, and a few Lines of Writing secure the greatest Contracts; and shall the Promises of the Son of God, sealed with his Blood, be called into Question? After he has given us his Word, his Oath, his Life for it, shall we distrust his Mercy? What provoking Madness is it then to court the Followers, when we may so easily address the Prince; or to hew out unto our selves broken Cisterns, and to run after puddled Streams, when we may thus freely have Access to the Fountain of Mercy and Life?

*8thly*, Those that pray to Saints departed, must acknowledge them to know Mens Hearts and Thoughts, else how shall they understand the Sincerity of their Devotions, and the Desires of their Minds? They must also believe them to be Omnipresent, else how shall they attend to, and hear so many thousand several Persons Prayers, in all Nations at the same Moment: But 'tis God alone that knows Mens Hearts, and he alone that is every where present; therefore to pray to Saints, is not only unwarrantable, but most absurd and blasphemous.

*9thly*, We read that Angels refused to be worshipped, and earnestly forbad it, saying, (a) "See thou do it not." And that Saints deny'd to accept of any kneeling to them, that might seem to import Adoration, giving for a Reason, that (b) "they were but Men." Now, what an odd Sort of People are our Papists, who pretend such an excessive Devotion towards Saints and Angels, and yet will not take their Words?

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(a) *Rev.* 19. 10. & 22. 8. (b) *Acts* 10. 26.

10thly, If Saints departed do not know our Circumstances here on Earth, or if we can have no Assurance that they can hear our Prayers, then 'tis absurd and vain to pray to them. *Solomon* saith, (a) "The Dead know not any Thing." And when *Josiah* shou'd die, God tells him, "He should not see the Evil he wou'd bring upon *Jerusalem*." Nor are the learnedest of our Adversaries able, to give us, or their own Consciences Satisfaction, how the Saints know our Wants, and take notice of our Desires, to be pray'd for, as appears by their multiplying Questions; as, whether the Souls of those that be pray'd to, be present or not; if present, whether really, or only virtually, (that is) whether they have the Knowledge of our Prayers from others, and whether our Angel-Guardians inform them, or the Spirits of just Men that go from hence, tell them our Desires, &c. 'Tis true their most common Answer is, "That the Saints enjoying the beatifical Vision, behold all Things in the Face of God, as in a Glass." But how does any body hear Sounds, or perceive Mens Thoughts in a Glass? Or how can they see all Things in the Essence of God, unless they can comprehend his infinite divine Essence, which surpasses the Capacity of Men or Angels? Can a finite Being see or know all that the Infinite does? Besides, what a useless Circle is here! First, Papists pray to Saints, then God reveals to them that such Persons have pray'd to them, and then the Saints pray to God, for those that so pray'd to them. Were it not more direct and safe to go as we are commanded, to God by Christ, who both can and will hear our Prayers? For tho' we acknowledge nothing impossible to God; yet it is not lawful to believe any Thing as his Will, which he hath not revealed; for we can only judge of his Will by the Scriptures, which, touching these Speculations are silent, but in sundry Places, command us to pray, "In Faith without doubting." But how is it possible we shou'd so do, if we pray to them

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(a) Eccl. 9. 5.



of whose Hearing or Knowledge of us, we can have no Faith?

Now since the Worship and Invocation of Saints and Angels, and more particularly and eminently of the Virgin *Mary*, hath for some Ages been a principal Part of the Religion of *Rome*, may not any discreet, sober, considerate Man (it is meant tho' educated amongst them) justly wonder, that so considerable a Part of Religion as they make this to be, shou'd have no Manner of Foundation in the Scripture? Does our Saviour any where speak one Word concerning any Worship due to the Virgin *Mary*? Nay, does he not take all Occasions to restrain all extravagant Apprehensions, and Imaginations, concerning the Honour due unto her, as foreseeing the Degeneracy of the Church in this Matter? When he was told that his Mother and Brethren were without, (a) "Who, says he, is my Mother, and who are my Brethren?" (b) "Who-soever shall do the Will of God, the same is my Brother, and my Sister, and Mother." So when at the Marriage of *Cana*, she seemed to importune him unreasonably to work a Miracle, saying, (c) "They have no Wine." Jesus saith unto her, "Woman, what have I to do with thee, my Hour is not yet come." As much as to say, why shou'd I have Respect to thy Desire in this Case? In Matters touching my Charge, and the Commission of my Father, for preaching, working Miracles, and conferring Graces, I must not be tied to Flesh and Blood. And another Time, when a certain Woman brake out into that Rapture concerning her, "Blessed is the Womb that bare thee, and the Paps that gave thee Suck;" Our Saviour directs it to another Thing, "Yea rather, blessed are they that hear the Word of God, and keep it." Does either our Saviour or his Apostles in all their Precepts and Directions concerning Prayer and the Manner of it, give

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(a) *Matt.* 12. 47. (b) *Mark* 3. 31. (c) *John* 2. 3, & 4.

the least Intimation of praying to the Virgin *Mary*, or making use of her Mediation: And can any Man believe that if this had been our Duty, or the Practice of the Church from the Beginning, our Lord and his Apostles wou'd have been silent in so considerable a Circumstance, or rather essential Point of Devotion; or that the Latter wou'd not somewhere have practised it themselves, and recommended it to others? which they have been so far from doing, that in all the Epistles of the Apostles, her Name is not so much as once mentioned. And yet her Worship in the present Church of *Rome* is become not only a main Part of their publick Prayers, but almost engrosses their whole private Devotions, insomuch, that for one Prayer they make to Almighty God, they make ten Addresses to the blessed Virgin: For that is the Proportion observed between *Ave Maria's*, and *Pater Noster's* in their *Rosaries*. He that considers this, and had never read the Bible, wou'd sure be apt to think, that the New Testament did abound from one End to t'other, with Precepts and Exhortations to worship her; and yet, when all is done, we challenge the learnedest Jesuit in the World to produce so much as one Sentence in the whole Book of God that sounds that Way. Nay, as little there is thereof to be found in Christian Writers of the first three hundred Years after Christ came into the World: For the Truth is, this Practice began to creep in, among some superstitious People, about the Middle of the fourth Century, tho' not publickly used till afterwards; and *Epiphanius*, who lived about that Time, called it the Heresy of the Women. Nor did the most Learned of the Fathers long after approve it; witness *St. Austin*, who, speaking of her, saith, (a) "She was a Virgin, but not given us to be adored, &c." Certainly if any Papist be serious in Religion, to reflect upon these Things will put him out of Conceit with such an unwarrantable Superstition.

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(a). *Epist.* 43.

## C H A P. X.

*Against Indulgences.*

THERE is scarce any Protestant but has heard of the Indulgences allowed, and highly esteemed in the Church of *Rome*, but many there are, who understand very little of the true Meaning thereof; so that when they happen to fall into Discourse upon that Subject, they are frequently in danger of being impos'd upon by any crafty Priest, or popish Emissary, who either conceals, or justifies his Church's Practices, as it best suits with his own Convenience, the Juncture of Time, or Humour of the Party he converses with. For if he be ingenuous, then perhaps he will deny that he approves or owns any such Things as Indulgences, Pardons, or Dispensations, if ignorant, then acknowledges the same, and by feigned Arguments endeavours to prove the Lawfulness and Utility of such Devices. We shall therefore for the Reader's entire Satisfaction in this Point, endeavour three Things.

*First*, faithfully and impartially to set forth, the Sentiments which the Romish Church hath of Indulgences, and imposes on her Children at this Day.

*Secondly*, We shall shew the Original of such Indulgences, and the Difference between those of antient Times, and those now used, and the Policy of these of later Invention.

*First*

First then, We have an Indulgence, thus defined by Bellarmine, (a) " An Indulgence, says he, is properly a judicial Absolution, having annexed thereunto a Payment and Satisfaction made out of the Treasure of the Church.

In a popish Treatise of Indulgences, printed in English, Anno 1617, and said to be translated out of Italian, for the Benefit of all Catholick People, we find an Indulgence thus defin'd; (b) " An Indulgence, as it is ordinarily taken in the Catholick Church, is a Remission or Forgiveness of Sins, either in Part, or in Whole; yet not of the mortal Crime or Guilt it self, (which is remitted otherwise in the Sacrament of Penance) but of Pain, (not eternal but temporal) due unto Man for his Sins, after they be forgiven by sacramental Confession. Which Forgiveness does spring and flow from the infinite Merit, and superabundant Satisfaction of Christ, and of the blessed Virgin, his Mother, and of other holy Saints and Martyrs, which is deposited in a common Treasure; and thereof the Church, that is, the Pope, hath the Disposal, and so may at his Pleasure, bestow so much out of the same to any Person, as shall discharge in full or in part (as he thinks fit) the Punishment due to his Offences, and which he must have otherwise suffered in Purgatory."

But for clearer Understanding of the Church of Rome's Doctrine herein, we shall briefly transcribe some Conditions, laid down by the Author of this Treatise of Indulgences, as necessary thereunto.

He comes to tell us, (c) who are the Distributors of this precious Treasure, and asserts, that " They are either unlimited, or limited. The unlimited is only the Pope himself; the limited are his Legates, who by

(a) Bell. de Indul. Lib. 1. Cap. 5.

(b) Page 25.

(c) Page 27.

" special or general Commission, may grant them in those Countries unto which they are legated; Arch-Bishops and Metropolitans within their own Provinces, Bishops in their respective Dioceses, as also religious Men, and secular Priests, as far as they are entrusted by his Holiness with such Authority.

(a) " That Indulgences do extend, as well to the high Forum or Tribunal of our Saviour Christ, as to the internal Forum or Court of the holy Church."

That (b) " To obtain this special Treasure, or any Part thereof, there is required, a fit Disposition in him that is to receive the same; that he truly perform all and every Precept which he that granteth the said Indulgence shall appoint, or so much thereof as shall be necessary, according to the Intention of the Giver, who commonly allows the Choice of two, three, or more Things to be done, as every Man's Estate, Opportunity, and other Circumstances require, without accomplishing whereof, the said Indulgences cannot be obtained."

That " Indulgences do only profit and avail such as obtain and get them, and not others, so as we cannot procure Indulgences for another, except the Bull whereby they are published do expressly specify the same; which is very seldom, and not without extraordinary Cause.

(c) " That these Indulgences profit the Dead; for, as the Suffrages of the Living advantage them by Way of Impetration, so Indulgences avail them by Way of Satisfaction and Application.

(d) " But, he tells us, they are given one Way to the Dead, and another Way to the Living; Unto the latter by of Way of Abolition, as being immediately subject unto the Pope; unto the former by Way of Suffrage, inasmuch as the Pope dispensing the spiritual Treasures of the Church, for the Debt of Pu-

"ishments due for Sins, satisfieth God therewith in  
 "such wise, that he accepteth the same, and this he il-  
 "lustrates by this Example. Suppose the Pope of his  
 "good Nature and Charity wou'd release all those, that  
 "are imprisoned in his City of *Rome* for Debt, paying  
 "for them so much as every one oweth to his Creditor;  
 "then may he with just Reason, and without any more  
 "to do, lawfully discharge out of Prison those which  
 "are his own Subjects, having absolute Jurisdiction  
 "over them. But if he have a mind to deliver others,  
 "imprison'd for the like Debt, in the Territories of any  
 "other Prince of *Italy*, juridically he cou'd not do it;  
 "but by disbursing the Money, and paying the said  
 "Debts, he might intreat such Prince in their Behalf,  
 "to accept the Money, and so release the Debtors out  
 "of Prison; and in that Case it may be said, that the  
 "Pope, by Way of Intreaty, delivered them; altho' it  
 "were in their Prince's Power to accept the same or  
 "no. Even so (saith our wise Catholick Author) It  
 "falleth out in this Dispensation of the Treasure of  
 "Indulgences, which is, as it were, Money given us  
 "by the Pope, to satisfy the Debts we owe to God for  
 "our Sins, (and which must one Way or other be  
 "paid before we be released) Now when this is be-  
 "stowed upon us that are living, and immediately sub-  
 "ject to his Holiness, we thereby are juridically (or  
 "in due Form of Law) absolved thereof. But for the  
 "Dead, seeing he payeth for them also, he is to intreat  
 "for them by Way of Suffrage, trusting to the Goodness  
 "of God, &c.

He proceeds (a) to shew the rare Virtues of these Indul-  
 gences, and affirms, that "A Man having done what  
 "was enjoin'd, for gaining a plenary Indulgence, if at  
 "that Instant he chance to die, he may be assur'd to go  
 "to eternal Glory, without passing thro' the Fire of  
 "Purgatory. But when his Confessor at point of Death,

“ hath not granted him a plenary Indulgence, or when  
 “ after such Grant, he hath committed some venial Sin,  
 “ or a mortal one, of which he is confessed, but hath  
 “ not done Satisfaction for the same; he cannot then  
 “ assure himself of being exempted from some Punish-  
 “ ment: And therefore it is good (that the Priest may  
 “ get double Fees, *First*, For Indulgence, and *then* after-  
 “ wards for Masses) “ To help the Soul of the Deceased,  
 “ by Way of Prayer and Suffrage, presently after his  
 “ Departure.”

After all these excellent Properties ascrib'd to Indul-  
 gences, as not only Remission of Sins, but additional and  
 higher Degrees of Glory in Heaven, &c. wou'd not any  
 Man be inquisitive to know, what those Things or Du-  
 ties are, which usually are enjoin'd to be done for the ob-  
 taining such wonderful Privileges? The same Author  
 gives us Variety of Instances; as for Example, That,  
 (a) “ Pope *Adrian* the sixth granted, that whoever  
 “ lying at the Point of Death, shou'd hold in his Hand  
 “ an hallowed Wax Candle, and depart out of this Life,  
 “ holding the same, shall obtain a plenary Indulgence of  
 “ all his Sins; if so be that once before his Death, he  
 “ hath recited the *Pfalter* or *Rosary*.”

(b) “ Whoever shall go on a *Christmas Day* in the  
 “ Morning, and say his Prayers in the Church of St.  
 “ *Anastasia* in Rome, shall have a like complete In-  
 “ dulgences.”

He tells us, (c) How “ Pope *Gregory* the 13th. at  
 “ the Request of the *English* Seminary, having conse-  
 “ crated certain Grains, Beads, and other Baubles, did  
 “ annex therunto very large Indulgences, but none  
 “ may obtain them, but such as devote themselves to  
 “ restore the Catholick Faith in *England*, or labour in  
 “ that Cause. Now, whoever so qualified; having one  
 “ of these Grains, being contrite, with a full Purpose  
 “ to confess and communicate so soon as he can commo-  
 “ diously, shall recite the *Corone* or *Rosary* of our

" blessed Lady, or shall read the Passion of our Saviour,  
 " or the seven penitential Psalms, or the Litany; praying  
 " for the Pope's Holiness, for the State of the Catholick  
 " Church, the Propagation of the Catholick Faith, and  
 " Conversion of *England, Scotland, and Ireland*, shall  
 " gain, as often as he doth this, plenary Indulgence."

Nay more, (a) " He that at the Point of Death shall  
 " once say Jesus in Heart, if he be not able to pronounce  
 " it, and shall have about him, or kiss one of these hal-  
 " low'd Things, obtains a full Indulgence of all his  
 " Sins.

(b) " Whoever shall be in great Danger of his Life, or  
 " be seized for the Catholick Faith, or being apprehend-  
 " ed, shall expect Torture, Stripes, or any Kind of  
 " Scorn, so often by saying then one *Pater Noster*, and  
 " one *Ave*, he shall obtain full Remission of all his  
 " Sins."

He hath yet a more ridiculous Piece of Folly, granted  
 by the said *Gregory*, and confirmed by *Paul* the Fifth, in  
 these Words, " Whoever, having one of these Grains,  
 " shall devoutly fast, according to the Custom of the  
 " Church, the Eve of all the Feasts of our blessed Lady,  
 (that is, about four Times a Year) " Shall gain an hun-  
 dred Years Indulgence; but if he fast them in Bread  
 " and Drink only, he shall obtain a thousand Years  
 " Pardon.

We are weary with reciting this horrid Trash, but  
 know not how to expose their lewd Frauds, and blasphem-  
 ous Devices, better than in their own Words; which  
 we protest we have in all these Particulars sincerely set  
 forth, without injuring the Sense (or if you please Non-  
 sense of the Author; nor is this one Doctor's Opinion,  
 but their general Tenet and daily Practice, impos'd to  
 be believed as an Article of Faith by their *Trent* Conven-  
 ticle, in these Words, (c) " Whereas Christ did leave  
 " the Power of granting Indulgences to the Church,



" and the Church did use that divine Power in ancient Times, therefore the sacred Council doth teach and command them to be retained in the Church, and doth condemn all them with a Curse, which either term them unprofitable, or deny the Church's Authority to grant them.

*Secondly*, We are to shew the Original of such Indulgences, and the Difference between those of ancient Times, and those now used; and the Policy of these of later Invention.

Notwithstanding their boast of ancient Times, it is well known, that the primitive Ages were wholly unacquainted with such Kind of Trumpery, as *Durandus* testifies, for he says, (a) " Little can be said of any Certainty touching Indulgences, for neither the Scriptures nor the ancient Fathers do speak of them." The Word we sometimes meet with in the Writings of the Fathers, and thence they wou'd obtrude their Meaning and Practice as an Apostolical Tradition; as one of their *Rabbins*, seeing at the End of some of *St. Paul's* Epistles, in a *Latin* Testament, these Words, *Missa fuit*, (this Epistle was sent to, or from such a Place, by such and such) boasted he had found the Mass, expressly warranted in the Bible, and that it was said by *St. Paul*. 'Tis true, in the primitive Church, when the Christians had committed any grievous or scandalous Offence through human Frailty, or fear of Persecution, either in denying the Faith, sacrificing to Idols, or the like, such Delinquents were excommunicated, and for a long Time excluded from the Fellowship of the Faithful, till their Repentance might appear, and that by outward Expressions of Sorrow, and humble Confession they had made some Part of Satisfaction to the Church. The Rigour of this Punishment, or Duration of such Exclusion, the

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(a) *De. 4. Sent. Dist. 20. 9. 3.*

Bishops, or Pastors, in their respective Congregations had Power, (if they saw Cause) to mitigate at their Discretion; which Mitigation, or Relaxation of the Sentence, was called an Indulgence, or sometimes a Pardon; which Doctrine was derived from St. Paul, who having commanded the (a) "Excommunication of the incestuous *Corinthian*," upon the Humiliation and serious Repentance of that Sinner, shews, that it was Time to reconcile the said penitent Offender, and doth therefore press the Church (b) to release him.

Hence it appears, that a Christian Indulgence is not as Papists dream, a Remission, or Pardon of temporal Punishment, due to God, for Sins by God forgiven; but either a Declaration and Assurance of God's Remission of Sins most freely for Christ's sake, to all them that are truly penitent, or else a Release of the Censure of the Church, to them that have shewed Tokens of Repentance, and Sorrow for their Sins, sufficient for the Satisfaction of the Church, which by their evil Example was offended.

The Difference herein between the primitive Practice, and that of the Romish Church is vastly wide: Those Indulgences were Mitigations of Church Censures, these are private Satisfactions to God's Justice: Those were Releases of the Living, these are generally Discharges to such as are dead, and suppos'd to be rendred effectual; by the Intercession or Application of the Merits likewise of the Dead. 'Tis one Thing to absolve living Penitents from Sentence of Excommunication, at the Suit, or Request of living Persons (some holy Persons who usually interceded for Penitents) that have well deserv'd of the Church, or have an Interest in our Love; and clear another Thing to release the Dead out of a feigned Purgatory, by imputing the Surplusage of another Man's Merits, and Satisfactions unto him. And that this last is a pernicious Er-

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(a) 1 Cor 5. 3. (b) 2 Cor. 2.

ror, craftily maintained by them to whom Gain is Godliness, will appear, if we consider, That,

Our Lord Jesus Christ expressly tells his Disciples, (a) "When ye shall have done all those Things which are commanded you, say, we are unprofitable Servants."

(b) "Shall a Man be just with God, saith holy Job, If he will contend with him he cannot answer him one of a thousand."

(c) "Who can tell how oft he offendeth," saith the Man after God's own Heart. (d) "Who can say, I have made my Heart clean, I am pure from my Sin?" saith the Wildest of Men.

Doth not that most illuminated Prophet *Isaiah* affirm, "That we are all as an unclean Thing, and all our Righteousness as filthy Rags?" And doth not the Apostle teach us, that (e) "In many Things we offend all?"

If these Words of holy Scripture be true, as no Christian doubts, then where are these Surpluses of Saints, Merits, and Satisfaction? How shall Bankrupts become Lenders? Or which Way can the Indigent relieve the Needy? God hath laid our Help on one alone that is mighty, why then will ye lean on the Reeds of Egypt? Christ is the sole Fountain of the Waters of Life, from which all Satisfaction and Reconciliation with the Father flows; and why will you hew out unto your selves broken Cisterns, that will hold no Water?

Had any Saints any such extraordinary Stock of Merit, yet cou'd it not be apply'd, or imputed to any other Men for their Advantage in the next World. For the Apostle teaches us, (f) "That Every one shall receive according to that which he himself hath done in the Body, whether it be good or bad." When we say, that

(a) *Luke* 17. 10. (b) *Job*. 9. 3. (c) *Psalms* 19. 12. (d) *Prov.* 20. 9. (e) *Jam.* 3. 2. (f) *2 Cor.* 5. 10.

Christ's Merits have been apply'd to us; our Popish Adversaries impiously deride us; holding it for a Doctrine absurd, that (a) the Merits of one shou'd be imputed to another. Yet what they deny to Christ, they attribute to Saints; that which they will not ascribe to the Son of God, they concede to the Pope. They will by no Means hear that God imputeth to us the Merits and Sufferings of his Son, altho' the Scripture be expressly for it; and yet they teach, that the Merits and Satisfaction of the Saints, may, by the Pope, be apply'd to us; and that they satisfy for our temporal Punishments.

We know the Saints, tho' never so great Sufferers here in their Pilgrimage, are already abundantly rewarded, when taken to Glory, and that, far above their Desert, as the Apostle witnesseth, (b) "I reckon that the Sufferings of this pre'ent Time are not worthy to be compared with the Glory which shall be revealed in us." And again, (c) "Our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory." Wherefore the Saints Sufferings being so superabundantly recompenced already, can be of no Value to help towards the Expiation of the Sins of others.

The Roman Church hereby, doth infinitely wrong the infinite Bounty of our Redeemer, when in Derogation of his all-sufficient Merits, they go about, (as it were) to lengthen them out, by the imaginary Excessency, and Superabundance of Saints Satisfaction. The Apostle tells us, (d) "There is no Condemnation to them which are in Christ Jesus." If no Condemnation, then no Punishment eternal, or temporal; so as to appease God's Justice, already satisfy'd by that one inestimable Sacrifice on the Cross. And as for Sickness, and other temporal Scourges, wherewith God chastiseth his Children for their Reformation (not for satisfying

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(a) *Bellarmino de Justificatione. Lib. 2. Cap. 7.*  
 (b) *Rom. 8. 18.* (c) *2 Cor. 4. 17.* (d) *Rom. 8. 1.*

his Justice.) All the Pope's Pardons that ever were, are not able to abate one Fit of an Ague, much less to discharge any Arrears of Punishment due for Sin in another World. "As the Tree falleth, so it lyeth," saith holy Writ. And, "There is but one Mediator between God" and Man, even the adorable Jesus Christ." Whatever therefore they attribute to the Saints in this Kind, they detract from our Saviour, "Who will not have" his Glory given to another." We acknowledge, with most humble Gratitude and Veneration, his Merits to be a most rich and inexhaustible Treasury, never shut up to any that approach it on his Terms; but to add thereto, the Sufferings or Merits of any Saints or Martyrs, were no better than to take away Gold seven Times refin'd, and instead thereof (to fill up the Room not the Sum) to lay a few brass Tokens, and then to endeavour to put off the Whole for current Sterling. This is to embate the Coin of Heaven, and give it an unlawful Counterfeit Stamp, which is no less than high Treason against the *King of Kings*.

If the Saints Sufferings cou'd any Way expiate our Sins, then might they in some Sense, be accounted our Redeemers. But this, *Thomas of Aquino* himself, blasphem'd to affirm, and therefore resolv'd the quite contrary; and we wish our modern Romanists wou'd be content to acquiesce in the Opinion of that famous Author, whom they so much delight in, and whose Words are these, (a) "The Sufferings of the Saints profitech the Church not by Way of Redemption, but by Way of Example."

Were there any such *Thesaurus Ecclesie*, or Treasury of Saints Merits, what peculiar Power hath the Pope to dispose thereof for Remission of Sins? We have already sufficiently proved, that our Saviour conferr'd the same Power indifferently on all the Apostles, which he assign'd to *Peter*, under whom alone the Pope most claims.

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(a) Part 3, 9, 48. Art. 2.

Had the Pope any such Stock, and such special Power of granting Indulgences, yet cou'd it not extend to the Souls in Purgatory, according to their most learned Doctor's Opinion: For so *Gerson* concludes, " Because " they are not subject to the Pope's Court." Now if the Souls in Purgatory are none of his Subjects, where is his third Kingdom? Why wears he a triple Crown, to denote the Rule he bears in Heaven, Earth, and Purgatory? What Power can he then have to mitigate their Fine, or remit their Mulct, or abate their Fire?

Having set forth the Nature of Indulgences, and shewn how contrary the same are to the holy Scriptures, we come now to reflect upon the Policy of the Invention, and shall only take Notice of their Efficacy to draw Money out of Peoples Pockets: For which Purpose, there cou'd not have been started a more neat Contrivance; and therefore they are most properly stiled by the Romanists themselves, the Treasury of the Church: For indeed they were designed for no other End, but (as *Mait. Paris* in *Hist.* 3, speaks) to cram the Coffers of the Romanists. For,

Seeing the Monopoly or Sole Power of granting them was vested in the Pope, who cou'd dispence them as sparingly or liberally as he thought fit: Whenever therefore he had Occasion, or a mind to amass Money, it was a Way no less sure than ready on Pretence of blowing a Trumpet for a War against *Turks*, or *Hereticks*, or even against his proper Sovereign the Emperor, or any Neighbour Prince, or State, with whom his Holiness was at odds, to send out into all Kingdoms, and proclaim Markets and Fairs, for vending such his spiritual small Wares, and propose Sales of these Indulgences upon Terms, that those who wou'd disburse any Sums of Money for the Purposes aforesaid, as the Occasion was, shou'd have Pardons and Indulgences for such a Number of Years, proportionable to the Pence they cou'd deposit. And our ancient Historian, *Henry de Knighton*, honestly and plainly tells us, (a) " There was no Ab-

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(a) *Col.* 2671.

" solution.

“ Solution to be had, except they did disburse as much as  
 “ their Ability wou’d afford, and according to their  
 “ Means.” And therefore as for the Poor, sad and for-  
 lorn was their Case: For so the “ Tax of the Apostolical  
 “ Chamber (a Treatise compos’d by the Pope’s Autho-  
 rity, fixing the Rates of all Kind of Sins, and the pre-  
 cise Sums for which you may have them pardon’d re-  
 spectively, not many Years ago publish’d in *English*)  
 roundly lays down for Law; (a) “ You are to observe,  
 “ or note diligently, that such Graces or Favours, (I speak  
 “ ing of Indulgences, &c.) are not granted to the Poor,  
 “ because they have not wherewithal, and therefore can-  
 “ not be comforted.” ’Tis but fit and reasonable that  
 they who partake of so great a Benefit, shou’d extend  
 an helping Hand, (as their crafty Doctors phrase it) for  
 one good Turn deserves another; and a little Ease to the  
 Soul, is worth a great Sum of Money.

Now, for those People that were conscious to them-  
 selves of the Guilt of many Sins, and persuaded they  
 shou’d lye frying in Purgatory many Thousands of Years,  
 to purge and fit themselves for Heaven; wou’d they not  
 presently unstring their Purse, and give almost all they  
 were worth in the World for such Advantages? Especial-  
 ly, when if they came up to the Price, they might get  
 not only all their own Sins pardoned, and everlasting  
 Life into the Bargain, but likewise were made capable  
 of delivering the Souls of others out of Torments. But  
 there was no great Regard had, in employing the Money  
 raised by these Indulgences, to the End for which they  
 were pretended to be given; for frequently the same by  
 Way of Anticipation, was assigned to other Purposes;  
 as to carry on the Pope’s Revenge, pay his Debts, grati-  
 fy a Friend, enrich a Nephew, marry a Niece, wage  
 War to subdue an Antipope, or the like; as is testify’d  
 by the, “ *Centum Gravamina Germania*, as also, by  
 most Histories of those Times.

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(a) *Taxa. Cam. Apost. Impress. Paris.*

But as these Indulgences were often deliver'd and sent abroad by Wholesale, so there were some wary People, that fancy'd it a safer Way, to purchase them, as it were, by Retail, singly, and by Name appropriated to themselves: Nay, some thought they were not sure enough, without they had them under Hand and Seal, and the Pope's general Warrantee to them. Of this Sort we have several yet remaining in ancient Families in *England*.

Great Sums undoubtedly were raised by these Indulgences; for one of the Pope's themselves took an Opportunity thus profanely and devilishly to boast; "What a World of Money have we got by this Fable of Christ!" So that, well might Cardinal *Cusanus* grumble in his Time, as he did, at the unequal Traffick between *Rome*, and the Rest of the World, since Men, as he says, "brought thither Gold and Silver in Abundance, and carry'd away nothing but Parchment and Lead in Return." And what other Advantage cou'd those fallacious Trinkets yield to the defrauded Chapmen, except, as *Albertus Magnus*, said to one newly return'd from *Rome*, with many Bulls and Dispensations, and vapouring very much of his Merchandize; "Thou mightest, Friend, have gone to Hell before without Licence, but now you will go thither with Dispensation and Authority."

With these lying Fables, and a Belief of such heavenly Advantages, People of all Qualities were continually drawn and enticed to *Rome*, at their great Charge and Expence. And further, to shew the Pope's Charity and Liberality in these gracious Indulgences, we must know, they were granted to many Churches and Altars, within the Kingdom of *England*, where, opposite to the Altar, it was wrote upon the Wall, (a) "If any shall procure a Mass to be said at this Altar, he shall have a general Pardon of his Sins, or if it be for a Soul departed, the same shall be immediately released out of Purgatory."

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(a) *Weaver's Funer. Monu.* 121.



But these domestick Indulgences were never esteemed so strong and efficacious, as those which were immediately from *Rome*, and the Profit accruing thereby to his Holiness, is esteemed one of the main Supports of the Revenues of that See: And for improving of it, his Holiness had certain itinerant Publicans, or Commissioners, to dispence with those in remote Countries for Money, who cou'd not conveniently travel to *Rome*. And particularly Pope *Leo* the Tenth, gave the Indulgences of *Saxony* to his Sister *Magdalena*, the Wife of *Francischo Cibo*, Bastard Son of Pope *Innocent* the 8th, where the Officers to whom that Affair was deputed, were so rapacious and scandalous, that *Martin Luther* first became offended on that Account, and meeting with Opposition from thence, fell to examine others of their antichristian Doctrines and Practices: So that God who bringeth Light out of Darkness, and Good out of Evil, was graciously pleased to make the Romish Insolence in this Matter of Indulgences, an accidental Occasion of reviving the Gospel amongst us.



## CHAP. XI.

### *Against Purgatory.*

**H**AVING dispatched the Business of Indulgences, the near Alliance that there is between them and the Fable of Purgatory, requires that this shou'd in the next Place be treated of; concerning which, we shall consider these three Things.

*First*, How and in what Sense the same is maintained, and imposed to be believed to this Day in the Roman Church.

*Secondly*, The Original thereof.

*Lastly*, That the same is utterly fabulous, and contrary to the Doctrine of the holy Scriptures.

1. As to the First, the Belief of Purgatory is of late establish'd to be receiv'd as an Article of Faith, on pain of Damnation, by all the Members of the popal Church. For so we find Pope Pius the 4th. in a Bull dated in Nov. 1564, prescribing what was to be received upon Oath, as the true Catholick Faith, amongst other Things, lays down this Article to be sworn to, *viz.* "I do constantly hold, that there is a Purgatory, and that the Souls there detained, are holpen by the Suffrages of the Faithful.

For,

For the clearer understanding this Matter, we may observe, that this Word Purgatory, is derived from the *Latin* Verb *purgo*, signifying to cleanse, purge, refine, or separate the Filth, Dross, or Impurities from any Thing.

Now, the Papists use this Word, to signify a Place of Temporary Punishments, &c. after this Life. So *Bellarmino* defines it, (a) "Purgatory is a certain Place, in which, as in a Prison, after this Life, those Souls are purged, which in this Life were not fully cleansed, that so, being at length purify'd, they may be able to enter into Heaven, into which no unclean Thing can come:" Thus this mighty popish Champion in his first Treatise of Purgatory.

As to the Place where they imagine this Goal to be, there is no Agreement amongst themselves, and the same *Bellarmino* acknowledges, the (b) Church hath not yet defin'd that Point. However he musters up no less than eight different Opinions about it, that is to say. 1. Some affirm, Souls shall be purged where they have sinned. 2. Others say, that it is no corporeal Place. 3. Others fancy the Place to be the Body itself, wherein, as in a Prison, the Soul shall be punished. 4. Some say it is an accusing, and a tormenting Conscience. 5. Some judge it is in the Valley of *Jehosaphat*. 6. Others conclude it to be a dark State of the Soul without the Body; because, unless she be admitted to Bliss, she cannot out of the Body see any Thing. 7. Others humbly conceive it to be some gloomy dismal Region of the Air, where the Devils are conversant. Lastly, Most good Catholicks think, that Purgatory is within the Bowels of the Earth; and of this last Opinion, the learned Cardinal declares himself to be: And then gravely proceeds to tell us from a Number of Schoolmen, as wise as himself, that in the Earth there are four Cells or Dungeons, or at least, one huge great one, divided into four Apartments; the first and lowest

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(a) *Cap.* 1. (b) *Lib.* 2. *Cap.* 6.

is Hell, where there is eternal Pain, both of Loss and Sense. The *Second*, Purgatory in which there is Pain of Loss and Sense, but only temporary. The *Third* is *Limbus Infantum*, the Suckling's Lobby, in which there is everlasting Pain of Loss, but none of Sense; because, forsooth, it is so remote from Hell, that its Fire cannot reach so far. The *Fourth* is *Limbus Patrum*, the Mansion of the old Patriarchs, in which was only temporary Pain of Loss, which Mansion now stands empty, because Christ descending, released the captive Fathers from thence.

Concerning the Persons liable to be committed to this Goal of Purgatory, *Bellarmino* will have them to be only such as die in venial Sin, or depart under the Debt of Punishment, when the Guilt is already acquitted. Yet, in truth, the popish Doctors are as much together by the Ears about the Persons, as the Place, for there he reckons seven different Opinions likewise, *viz.* 1. Some hold, that all, as well good as bad (Christ only excepted) must be purged, or at least pass through Purgatory; which Sentence, he says, he dares neither approve nor condemn. 2. Others maintain, that all the Wicked, Devils and all, shall in Time be purified by this Fire. 3. That all Men only have that Privilege. 4. That only all Christians, whether Hereticks, or Catholicks. 5. Some averr, that only Catholicks may have the Benefit. 6. Others limit it only to Catholicks persevering in the Faith. And *Lastly*, There want not such as contend, that all those only, who have done Alms-deeds in this Life, may go thither, tho' otherwise never so wicked. Thus we see one Absurdity, being embrac'd, begets a thousand.

As to the Duration of Purgatory, *Bellarmino* says, 'tis a Thing most uncertain, and therefore rejects the Notions. 1. Of some that wou'd extend it beyond the Resurrection, to purge Bodies as well as Souls. 2. Of those who think that all the Reliques of Sin are purged by Death: For tho' he confesses, sometimes they are, yet he says too, sometimes they are not; and that especially, that in those that die against their Wills, or without the Use of Reason, sleeping, distracted, or by sud-

den Casualties; the Matter is very doubtful, nor indeed can be known. 3. Of those that maintain, that none lye in Purgatory above the Space of ten Years. But this Conceit, the Cardinal rejects, for two worthy Reasons. 1. Because there will be many Souls to be ransomed out of Purgatory at the Day of Judgment, tho' divers be before released by the Prayers and Alms of the Living, especially by the Mass. 2. Because the Church often celebrates Masses, for People dead above two hundred Years before.

Astouching the Pains to be suffered in Purgatory, they are at no more Certainty. The self same *Bellarmino* describes them only not to be desperate, or with any Fear of Hell, but only a Want of the beatick Vision, that is, Enjoyment of the Sight of God, accompanied with Pain of Sense, and that to be inflicted by Fire; but whether properly or metaphorically so called he knows not; nor whether such Fire be attended, and the poor Souls tormented by good Angels, or by bad ones, or how great the Pains may be: For these Things, he says, are Secrets to be revealed another Day. Others think, that Fire and Water together are the Means of their Torture. Some tell us, it is a dismal Place, others present us with a more pleasant Landskip of it. For venerable *Bede*, (a) in his History of *England*, tells us, how a Ghost appeared, and did credibly report, that it was only *salva Custodia*, and not any such dreadful House of Correction; assuring People, that there was an infernal Place, where Souls suffered no Pain, where they had a Brook running thro' it. And *Bellarmino*, somewhat forgetful of what he said before, says, it is nothing improbable, that there shou'd be such an honourable Prison, which is a most mild and temperate Purgatory.

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(a) *Lib. 5.*

This is the best Account the Papists do, or can give, of the Nature of their Purgatory, which makes such a Figure in their Mock-Religion; and we have chose to borrow the Description chiefly from the Treatise of *Bel-larmine* on that Subject, not but that a Multitude of their Authors might be cited to the same Purpose: But because he was undoubtedly one of the best learned of their Party, an eminent Cardinal, living but in the Days of King *JAMES* the First, and his Works so universally applauded by the Romanists, that it cannot but be suppos'd, he as punctually as might be, delivered the Sentiments of their Church in that particular Behalt.

To have recited these Dotages, is to refute them; for how absurd is it to impose that as an Article of Faith on the common People, which their profoundest Doctors neither understand, nor are in any tolerable Measure agreed about.

*Secondly*, We come now to shew you the Original of this Doctrine; and we find, that it had not the least Countenance from holy Scripture, nor any mention made thereof amongst Christians, for several hundred Years, in the purest primitive Times, of which we shall speak hereafter. Whence then shou'd such Conceits arise? truly, from the same Fountain, whence many other puddled Streams of *Rome's* new Faith do spring; that is to say, from the Heathens originally, and from certain antient, but justly condemned and exploded Hereticks, at the second Hand. The Pagan Poets and Philosophers first hatched the Notion; for, we find *Homer* (a) telling long Stories of *Ulysses's* Descent into Hell, the Dialogues of Ghosts, the Punishment of departed Souls, and the Sacrifices to be offered to relieve them; where-in he is imitated by *Virgil*, who, in the Sixth of his *Æneids*, brings in *Anchises* discoursing at the same Rate. Nor were their Philosophers less fanciful, than their

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(a) In *Odyss. Lib. 11.*

Poets; for *Plato de Anima*, broaches the like Doctrine; and *Cicero* in *Scipio's Dream*, harps upon the same String.

This platonick Idea was very taking with some Christians, newly come out of the Pagan Schools, and retaining still a Smack of the old Leven, amongst whom was first *Clemens Alexandrinus*, who asserted, (a) "The Punishments of the Wicked after this Life, shou'd in Time cease, and be determin'd." Whose Error *Origen* advanced further, even to the purging of the Devils themselves, after some vast Time of Torture. The *Montanists* and *Carpocratian* Hereticks, likewise held certain odd Fancies, tending to such a Purpose. And *St. Ambrose* himself seems a little tainted; when in his *Comments* on the 118th *Psalms*, he says, (b) "That all must pass thro' the Flames, even *John* the Evangelist." But as these were only certain Resemblances, and preparative Errors for the Fancy of Purgatory, as 'tis now held by the Roman Church, so we cannot find any thing thereof positively preached up, with any Pretence of Certainty by the Fathers, 'till the Time of *Gregory* the Great, about the Year of Christ, 600; who first of all plainly pronounced, that there was a Fire in the Bowels of the Earth, wherein the smaller Sins were punished and purged by a temporary Pain. And this upon no better Proofs, than certain frivolous Stories of the Apparitions of Ghosts, the Dreams of doting Monks, and fanatical old Women. But this Conceit of Purgatory, being found a very serviceable Fire for the Pope's Kitchen, it came to be injoin'd and impos'd as an Article of Faith, in one or two of those Conventicles, which they ridiculously call "General, and most sacred Councils." The first Time it was thus endenizon'd in their Church, being at the Council of *Florence*, which was held only in the Year 1439.

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(a) *Stomas. Lib. 6.* (b) *Sermo 21.*

*Lastly*, We now come to lay down positive Arguments from the holy Scriptures, and the Opinions of the ancient Fathers, against this imaginary Place of Torment. But, first, these four Points in Controversy are to be noted.

1. We believe that Christ hath made full Satisfaction for the Sins of all those that believe in him; the Papists add thereunto "Human Satisfaction."

2. We maintain, that only Christ doth purge from Sin; they pretend, that other Things do it likewise.

3. We assert, that all Sins are purged by Christ; they say only mortal Sins.

4. *Lastly*, We hold, that we are purged by Christ most perfectly; they say, not perfectly, for still there may remain temporal Punishments to be paid in Purgatory. These Things, we say, being premised, thus we argue.

1. If Christ hath perfectly satisfied for all the Sins of Believers, and fully purged them, then there is no Purgatory after this Life: But the first is most true, and expressly affirm'd by the beloved Apostle. (a) "The Blood of Christ purgeth from all Sin." And again, (b) "He is faithful to forgive our Sins, and cleanse us from all Unrighteousness." Therefore, there is no Purgatory after this Life..

2. If, after the Guilt is forgiven, there remains no Punishment, then there is no Purgatory, wherein such Punishment is to be inflicted. But St. *Paul* witnesseth, that (c) "There is no Condemnation to those that are in Christ Jesus:" If no Condemnation, certainly no Punishment, either temporal or eternal. And again, in

(a) 1 *John* 1. 7. (b) *Ver.* 9. (c) *Rom.* 8. 1.



the same Chapter, (a) "Who shall lay any Thing to the Charge of God's Elect?" It is God that justifieth. So saith the Lord by his Prophet, (b) "I have blotted out, as a thick Cloud, thy Transgressions, and, as a Cloud, thy Sins." And God promises, that (c) "He will cast all our Sins into the Depth of the Sea." (Surely there is no Fire there to purge them) (d) "That they shall not be mentioned. (e) "That the Iniquity of Israel shall be sought for, and there shall be none, and the Sins of Judah, and they shall not be found: For I will pardon them whom I reserve." Now, if our Sins shall not be so much as mentioned, why should we think they will be so terribly punished, or what need is there of a Purgatory? If all their Sins whom God pardoneth shall be found no more, then certainly they are not to be purged any more after this Life.

3. Where there is no Spot, there needs no purging or cleansing; where there is no Imputation of Sin, there needs no Punishment for Sin; but in the Faithful there is no Spot or Wrinkle. (f) "Though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool," saith the Lord: And if God remit, and Christ hath satisfy'd for the greater, how absurd is it to think, the same God hath not remitted, and the same Christ satisfy'd for the lesser.

4. If Men, in any kind, by doing, or suffering, cou'd in Part, make Satisfaction to God for Sin, then is not Christ's Satisfaction perfect, for that only is perfect, to which nothing can be added. Nor is Remission of Sins gratuitous, nor is only Christ our Redeemer, &c. which to say, is against the Analogy of Faith, and contrary to the Scriptures, for, (g) "By one Offering, he hath per-

(a) *Rom.* 8. 33. (b) *Isai.* 44. 22. (c) *Micah.* 7. 19. (d) *Ezek.* 18. 22.\* (e) *Jer.* 50. 20. (f) *Isai.* 1. 18. *Eph.* 5. 27. (g) *Heb.* 10. 14.

"tested for ever them that are sanctified." And  
(a) " With his Stripes we are made whole. (b) " For  
" by Grace are ye saved thro' Faith, and that not of your  
" selves. (c) " It is the Gift of God, saith the Apostle,  
" in whom we have Redemption through his Blood, even  
" the Forgiveness of Sins."

5. Again, the Text says plainly, " That all the Faith-  
" ful that die in the Lord are blessed," because, (d) " They  
" rest from their Labours." But what Rest is it to lie  
in such excessive Torments, as these People fancy to be  
undergone in Purgatory ?

6. Our Life is compared in Scripture, to a Race or Pil-  
grimage ; and when we come to lay down this earthly  
Tabernacle, we are said to have finished our Course, to  
have fought a good Fight, and to cease from Afflictions  
and Combats, to enter into Possession, receive our Crown,  
and take our Rewards. But can all this be true, if we  
must yet pass most violent Tortures, for we know not  
how long Time after Death.

7. The Law of God, being most perfect, hath un-  
doubtedly taught us all the Way of purging that God re-  
quires for our Sin ; but it no where holds forth such a  
Purgatory as Papists have framed to themselves ; but ra-  
ther in Opposition to them, whenever it speaks of the  
State of Souls after this Life, mentions only two Places,  
Heaven, and Hell, and tells us, that, (e) " As the Tree  
" falls so it lyeth," which, if there were any Place of  
purging after this Life, to put away our Sins, and make  
us more fit for Heaven, wou'd in no Sort be true.

8. This Notion of Purgatory dishonours our blessed Sa-  
viour and Mediator, by supposing his Mediation imper-

(a) *Isai. 53. 5.* (b) *Eph. 2. 8.* (c) *Col. 1. 14.*  
(d) *Rev. 14. 13.* (e) *Mark 16. 16. Luke 16, &c.*  
*Eccles. 11. 3.*

fect; it dishonours God the Father, as if he exacted Payment twice, for one and the same Debt; and seems to be repugnant to that Article of our Faith, "I believe the Remission of Sins:" For, how are they remitted, if I my self must after this Life, make Satisfaction for them, by enduring most grievous, and no less tedious Torments?

9. All Persons when they die, are either justified, or not justified: If justified, (a) "Then they have Peace with God," and therefore, not to be cruciated with any Pains: If they are not justified, then they are damn'd eternally, and therefore, can have no Redemption.

*Justin Martyr* (b) pronounces, "That immediately after Death, there is made a Separation betwixt good and bad Men, the Sheep and the Goats, and that the Good are carry'd into Paradise."

*Irenæus* (c) declares, "The Wicked shall be cast into eternal Fire." *Cyprian*, in his Sermon of Mortality, says, "The Just, when they die, are called to a Place of Shelter and Rest." So says *Gregory Nazianzen*, in *Encomio Casaris*, "That the Souls of good People, when they are freed from the Shackles of the Body, do forthwith perceive or enjoy an incredible Pleasure, and joyfully fly unto their Lord."

*Cyril*, (d) in his Comment on St. *John's* Gospel, denies that the Souls of the Faithful are to pass any Place of Pain or Torment; and avers, that they are perpetually with Christ. But *Chrysostom* speaks out yet more plainly, in his second Homily about *Lazarus*, "When we shall be departed out of this Life, there is then no Room for Repentance; nor will it lye in our Power, to wash out any Spots we have contracted, or to purge away one of the Evils which we have committed."

So *Ambrose*, de *Bono Mortis*, (e) "He that before he goes out of this World, hath not received Remission

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(a) *Rom.* 5. 1. (b) *Quest.* 79. (c) *Lib.* 1. *Cap.* 2.  
(d) *Lib.* 22. (e) *Cap.* 2.

“ of his Sins, shall never in the other World, be admitted into the Country of the Blessed.” And *Jerome* determines, that, “ In this Life we may be assisted with Prayers, and good Christian Counsels, but afterwards, when we are summoned to appear before the Tribunal of Christ, the Prayers of *Job*, or *Daniel* will not be heard, nor can avail in any one’s Behalf, but every Man must bear his own Burthen.” All which considered, are abundantly sufficient to satisfy any Person, not obstinately partial, with how much Justice, and on what solid Grounds, the reformed Churches do explode this imaginary Place of Torment, which the Romanists call Purgatory.



## C H A P. XII.

*We are now to take a Review of the State of the Roman Church, from their own Testimonies, for many hundred Years before the Reformation; by which it will appear, that it was no very difficult Matter in those Days, to impose the most notorious Falshoods upon the credulous and undiscerning World.*

WE shall begin with a Complaint of a Rev. Father and Bishop of the Church, in the Year 900. His Words are these, (a) " So great Folly now oppresseth the miserable World, that at this Day more absurd Things are believed by Christians, than ever any cou'd impose upon the blind Pagans."

Sabellius saith, (b) " It is wonderful to observe, what a strange Forgetfulness of all Arts did about this Time seize upon Men: Insomuch, that neither the Popes, nor other Princes, seemed to have any Sense or Appre-

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(a) *Agoberdus. Epif. Lug. Lib. de Grandi, &c. Anno 900.* (b) *Enсад. 9. Lib. 1. Anno 900.*

"hension of any Thing, that might be useful to human  
 "Life. There were no wholesome Laws, no Reparations of Churches; no pursuit of liberal Arts, but a  
 "Kind of Stupidity and Madness, and Forgetfulness of  
 "Manners, had possessed the Minds of Men." And a little  
 after, "I cannot, says he, but much wonder" from  
 "whence these tragical Examples of the Popes shou'd  
 "spring; and how their Minds shou'd come to be so devoid of all Piety. as neither to regard the Person which  
 "they sustain'd, nor the Place they were in."

*Phil. Burgomansis* saith, (a) "It happened in that Age, thro' the Slothfulness of Man, that there was a general Decay of Virtue, both in the Head and in the Members." And again, (b) "These Times, thro' the Ambition and cruel Tyranny of the Popes, were extremely unhappy; for the Popes, setting aside the Fear of God, and his Worship, fell into such Enmities among themselves, as cruel Tyrants exercise towards one another." And *Platina*, their own Writer, in his History of the Popes, giving an Account of their Barbarities to their Predecessors, tho' they had been many Years dead, saith, "These Popes minded nothing else but how they might extinguish both the Name and Dignity of their Predecessors."

*Sigonius*, speaking of these Times, about the Beginning of the tenth Century, calls them, (c) "The foulest and blackest, both in respect to the Wickedness of the Princes, and Madness of the People, that are to be found in all Antiquity." And, *Genebrard*, speaking of the same Time, (d) "This, says he, is called the unhappy Age, being destitute of Men, eminent for Wit and Learning; as also, of famous Princes and Popes: In this Time there was scarce any Thing done, worthy to be remembred by Posterity." He adds afterwards, "But chiefly unhappy in this one Thing, that for almost a hundred and fifty Years together, a-

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(a) *Ann.* 906. (b) *Ann.* 908. (c) *Sig. de Regn. Ital. Lib. 6.* (d) *Chron. Lib. 4.*

"bout fifty Popes, did utterly degenerate from the Virtue  
"of their Ancestors."

*Wetter* (a) gives this Character of these Times, in these Words; "About the Year of our Lord one Thousand, there began an effeminate Time, in which the  
"Christian Faith began to degenerate exceedingly, and to  
"decline from its antient Vigour; insomuch that in many  
"Countries of Christendom, neither Sacraments,  
"nor ecclesiastical Rites were observ'd; and People were  
"given to Soothsaying, and to Witchcrafts; and the  
"Priest was like the People."

*Gerbert*, who lived in that Time, gives this short Character of the Roman Church, in an Epistle of his, to *Stephen*, Deacon of that Church. (b) "The World  
"stands amazed at the Manners of Rome."

But most full is the Complaint of a great Prelate of the Church, concerning those Times, in these Words, (c) "In the West, and almost all the World over, (especially among those who were called the Faithful) Faith  
"failed, and there was no fear of God among them;  
"Justice was perished from among Men, and Violence  
"prevailing against Equity govern'd the Nations: Fraud,  
"Deceit, and the Acts of Cozenage were grown universal; all Kind of Virtue gave way, as an useless  
"Thing, and Wickedness supply'd its Place: The  
"World seem'd to be declining apace towards its Evening, and the second coming of the Son of Man to draw  
"near; For Love was grown cold, and Faith was not  
"found upon Earth: All Things were in Confusion;  
"and the World look'd as if it wou'd return again to its  
"old Chaos: All Sorts of Fornication were committed  
"with the same Freedom, as if they had been lawful  
"Actions; for Men neither blush'd at them, nor were  
"punished for them; nor did the Clergy live better  
"than the People, for the Bishops were grown negligent  
"of the Duty of their Place, &c. In a Word, Men ran

(a) *Fa tie. Tempor.* (b) *Epist. 40.* (c) *Bell. Sac.*  
*Lib. 1. Cap. 13.*

"them-

“ themselves headlong into all Vice, and all Flesh had  
“ corrupted its Way.”

All these Testimonies which have been produc'd, are  
in general, and for the Substance of them, confirm'd by  
two of the greatest Advocates for the Roman Church,  
*Bellarmino*, and *Barronius*: *Bellarmino* says of this  
tenth Age, that (a) “ There was never any more unlearn-  
“ ed, or more unhappy.”

*Barronius* speaks more particularly, (b) “ What was  
“ then the Face of the Roman Church? How de-  
“ form'd? When Whores, no less powerful than vile,  
“ bore the Chief Sway at Rome, and at their Pleasure,  
“ chang'd Sees, appointed Bishops, and (which is terri-  
“ ble to mention) did thrust into St. Peter's See, their  
“ own Gallants; false Popes, who wou'd not have been  
“ mention'd in the Catalogue of the Roman Popes, but  
“ only for the more distinct recording of so long a Suc-  
“ cession of Times.” And a little after; “ Christ was  
“ then, it seems, in a very deep Sleep, and which was  
“ worse, when the Lord was thus asleep, there were  
“ no Disciples to awaken him, being themselves all fast  
“ asleep.” What kind of Cardinals, Presbyters, and  
Deacons, can we think were chosen by these Monsters,  
when nothing is so natural, as for every one to propa-  
gate his own Likeness?

But it may be, this dismal State of the Roman Church  
lasted but a little while; let us therefore enquire a little in-  
to the State of succeeding Times; and we find in the  
thirteenth Century, St. *Bernard* complaining, that the  
Degeneracy of the Priests was in his Days greater than  
ever: (c) “ We cannot, says he, now say, as is the People,  
“ so is the Priest; for the People are not so bad as the  
“ Priests.”

At this Time the noble Emperor *Henry*, was poison'd  
in the Sacrament, by Pope *Clement* the Fifth, as it is re-

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(a) *De Rom. Pontif. Lib. 4. Cap. 12.* (b) *A. Tom. 10.*  
*Anno 990.* (c) *In Convers. Sancti Pauli. Ser. 1.*



corded by *Charian*, in *Supplemento Chronicorum*, in *Ravifinus Textor*, and others.

The like Record there is of poisoning Pope *Victor* the Third in the Chalice, which you may read in *Martinus Polonius*, the Pope's Penitentiary, *Vollateranus*, *Matthæus Palmerius*, *Supplemento Chronicorum*, *Fasciculus Temporum*, *Textor*, and others.

In the fifteenth Century, *Nic. de Clemangis*, who liv'd at that Time, wrote a Book upon this Argument, of the corrupt State of the Church, he says, (a) " There was an universal Degeneracy in the Church, from the very Head of it, to its lowest Members." In the same Chapter, he complains thus, " Who is there that preaches the Gospel unto the People? Who shews them the Way to Salvation, either by Word or Action?" Again, speaking of the Pope's taking to himself the Collation of all vacant Bishopricks and Dignities, he says, (b) " One might think that the Pope did this, that the Church might be provided of worthier Governors, both in their Learning, and their Lives, did not the Thing itself declare the contrary; and that ignorant and useless Persons, (provided they had Money) were by Simony advanc'd to the highest Degrees in the Church." And, speaking what a vast Number of Candidates there was usually at *Rome* from all Parts, waiting for Benefices, and Dignities, he tells us, that, (c) " Many of these did not come from their Studies, or Schools of Learning, to govern their Parishes, but from the *Plough*, and from the meanest Professions: And that they understood *Latin*, and *Arabick*, much at the same Rate; and many of them cou'd not read at all. But it may be, says he, their Manners were such as might be some excuse for their Ignorance. No, tho' their Learning was but little, their Virtue was less; for, being brought up in Idleness, they followed nothing but Debauchery and Sports, &c. Hence it comes to pass, that Priests are so contemned by the

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(a) *Cap. 3.* (b) *Cap. 5.* (c) *Cap. 6.*

" common

"common People: Formerly, the Priesthood was highly honoured by the People, and nothing was more venerable than that Order of Men; but now, nothing is more vile and despicable." Again, (a) "I make no doubt, says he, but there are more Thieves and Robbers, than true Pastors in the Church." Again, (b) "Why shou'd any Man now flatter himself with Hopes of Preferment, because of his Virtue or Learning? Men do not now (as formerly) rise by such Arts. Which of these that are now advanced to the pontifical Dignity, hath so much as perfunctorily read, or heard, or learn'd the Scriptures; yea, or even touch'd any more than the Cover of the Bible?" Again, speaking of the prodigious Covetousness of the Governors of the Church, and the gross Neglect of their Flocks, he says, (c) "They wou'd much more contentedly bear the Loss of a thousand Souls, than of ten or twelve Shillings. But why do I say more contentedly? When, without the least Trouble or Disturbance to themselves, they can bear the Loss of Souls; a Thing so far from their Care, that it never entered into their Thoughts." He goes on, and tells us, that "If perhaps there was any one who did not take those Courses, the Rest wou'd all snarl at him, call him Fool, and say, he was unfit to be a Priest; so that the Study of the Scriptures, together with the Professors of it, was turn'd into Laughter, and Scorn, by all; but (which is prodigious) especially by the Popes, who prefer their own Traditions many Degrees before the Commands of God." Again, speaking of the Choice of Persons to be Priests, he tells us, that (d) "There was no Enquiry made into their Lives, no Question about their Manners: But for their Learning, says he, what need I speak of that? When we see the Priests almost universally have much ado to read, tho' but in an hesitating and spelling Fashion, drawing out

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(a) *Cap. 9.* (b) *Cap. 11.* (c) *Cap. 14.* (d) *Cap. 16.*

" one Syllable after another, without understanding either the Sense of what they read, or the Words (a). The Particulars of what he says concerning the common Drunkenness and Incontinency of Priests, who (because they make Conscience of Marriage) keep Whores in their Houses, concerning the dissolute Lives of Monks, and concerning Nunneries, " Which instead of being the Sanctuaries of God, were the abominable " Stews of *Venus*, and the Receptacles of lascivious " young Men, wou'd be too tedious to repeat." And to shew that he does not speak these Things of a few, but with Relation to the general Corruption of that Age, he adds, that (b) " Wickedness did so abound in all Orders " of Men, that scarce one among a Thousand was to be " found, who did truly live up to his Profession : And if " there was any one that did not follow these lewd " Courses, he became ridiculous to others, and was " branded either as an insolent, singular Madman, or an " Hypocrite." This long Testimony shall be concluded with a Character which he gives of one of the Popes of his Time, *Clement*, by Name. He says, that (c) " He " chiefly apply'd himself to gratify all the Parasites and " Buffoons that had any Interest in the several Courts " of Princes; and to this End, did confer upon these, and " upon handsome young Boys, (which he much delighted in) almost all the vacant Bishopricks, and " most of the other Church Dignities."

If we enquire into the Lives and Manners of the Priesthood nearer Home, we shall find, by what King *Alfred* tells us, that (d) " In *England* there was not one " Priest on the South-side of *Thames*, cou'd give the " Meaning of the usual Service in *English*, and few on " the North of it, cou'd read it."

It is recorded by *Gulielmus Neubrigenfis*, (e) who lived in King *Henry* the Second's Time, that in that Reign,

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(a) *Cap.* 21, 20, 23. (b) *Cap.* 25. (c) *Cap.* 27.  
 (d) *Ad Lib. Pastor. Gregorii.* (e) *Gul. Nambri. Lib.* 2.  
*Cap.* 16.

there grew great Contests, touching the Prerogatives of the Clergy. This Author adds, that, " The Judges complained that there were many Robberies, and Rapes, and Murthers then committed within the Realm, by ecclesiastical Persons ; and therefore made Request in Parliament, that good Consideration might be had of it; for tho' they themselves were temporal Ministers, yet they had neither Law nor Jurisdiction to deal against the Clergy. As for the Bishops, says he, whose Duty it was to see such Disorders corrected, of so many thousand wicked Priests, they never degraded, nor punished so much as one. For they, says *Newbrigenfis*, looking more carefully how to maintain the Dignity and Liberty of their Clergy, than the Correction of their Manners, think they do good Service to God, and to his Church, if they maintain'd wicked Priests, against the good Order of the common Weal, whereby, says he, it cometh to pass, that the Priests, that shou'd shine as Stars in the Heavens, having free Liberty to do what they list, care neither for God, nor for Man."

To this Effect we might have produced many more Testimonies, if it was not universally acknowledged by the popish Writers, that the Devil had many hundred Years to play his Pranks in, before the Reformation.

Any one therefore, that will reflect on the dismal State of Religion in the Romish Church, and the monstrous Practices of the Roman Bishops, and their servile Clergy in those Ages, the strange Fates they play'd, and what Absurdities they impos'd upon the superstitious Credulity of Princes and People, may readily imagine, nor only the Possibility, but the Easiness of innovating new Doctrines, as they thought proper, under the specious Pretence of Antiquity, and constant and uninterrupted Tradition.

Here we behold the Church in her declining State, when Knowledge being decay'd, Superstition usurp'd the Place of Zeal; and instead of the right Administration of the Sacraments, the Idolatrous Mass, was by Piecemeal brought into the Church; and the People, instead of the pure Milk of the Word, were entertained with feigned Legends.

Legends, and ridiculous and monstrous Miracles, and their Consciences loaden with almost an innumerable Number of unprofitable Ceremonies, and unwarrantable Traditions: Now was there much Confidence put in hal- low'd Beads, *Agnus Dei's*, and such Baubles, the Ho- nour due to the Creator; being given to the Creature; nay, even the foolish Works of Mens Hands. Now, the People were taught, that all Abstinence from certain Meats and Drinks were meritorious; that the *Opus Ope- ratum*, the Work done, was sufficient in the Sacraments and their Devotions. Now, the Crown of Martyrdom, wherewith the first Bishops of *Rome* were honoured, be- came chang'd into a triple Crown of Gold, enrich'd with Jewels: And the pastoral Staff began to quarrel with the princely Scepter. And all these Things were carry'd by the Name of the Church; the People, for the most Part, desiring but to believe as the Church believed, and this Church was the Roman, and this Roman Church was, and now is, the Pope.

All Europe desired a Reformation of these Things. But a great Cardinal told the Pope, (a) " That unless he " cou'd live upon *St. Peter's* Patrimony, he must not " think of it; for dividing his Holiness's Revenues into " four Parts, three of them, that is to say, the Profits " of the Roman Church; the Revenues from the ec- " clesiastical Preferments, and the Income from Purga- " tory, Indulgences, &c. wou'd all be taken from him " by this Project." After which the Pope wou'd never consent to it.

When the Protestants in the first Convocation in Queen *Mary's* Days, were too hard for their Adversaries, *Weston*, the Prolocutor, dismiss'd the Assembly, saying, (b) " You have the Word, but we have the Sword. " Inquisitions, Fire and Fagot are requisite Instruments " for such a Cause." But the Roman Church never be-

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(a) *Consil. Trium. Episc. ad Paul 3. apud Wolf. Memor. Lect. Tom. 2. P. 549.* (b) *Heilin. Hist. Cap. 5. P. 53.*

gan to put Dissenters to death, 'till their Doctrines were so evidently corrupt, that Fear was necessary to awe Men into an unwilling Submission to them : For while the Church was pure, all such Courses were declar'd unlawful, and Hereticks only used those cruel Methods, or if any other did, the Catholick Bishops excommunicated them.

It is therefore most apparent why the Roman Church is necessitated to impose upon Mankind that damnable Doctrine of (a) " Implicit Faith," that is, believing as the Church believes, tho' they know not what it is, and that of " Blind Obedience," in doing whatsoever their Superiors enjoin, without examining, renouncing their own Judgment, and even their Senses, and delivering up themselves entirely to be guided by their spiritual Master ; so strictly impos'd upon them, and generally taught by the Jesuits, and affirm'd by a late Pope, (b) to be agreeable to the Doctrine of the Church ; and also to establish her Religion by those two vile Methods, of keeping her easy Proselytes in Ignorance, and persecuting all Dissenters, with the utmost Force and Fury.

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(a) *Exercit. Spiritual. Ignat. Loy. Reg. 1. P. 138. et Reg. 13. P. 141.* (b) *Bulla Pauli. 3. prefat. V. Liber.*



## C H A P. XIII.

*This last Chapter is briefly to shew the just Cause of our Separation from the present Church of Rome, wherein we shall offer some Arguments, for our persevering in the Protestant Principles.*

FROM what has been shewn, it is most manifest, that the just Cause of our Separation from the present Church of Rome, was to free our selves from those Pollutions with which she is most abominably defiled; and keep our selves from those Idols which she has revived and multiplied, and that we might not be Partakers with her in those Sins of cruel Persecution and Tyranny, established by her Authority; and that Ignorance of true Christian Principles, which she encourages in those who are of her Communion. All which begun to be set up in those Ages, wherein scarce any Body knew, what the Doctrine of Christ was; when a general Ignorance of Letters, and almost an universal Stupidity and Madness had seized upon the Minds of Men; when there was a horrid Depravation of Manners, a general Failure of Virtue and Piety, both in the Head and Members of the Church; when the Generality of Bishops and Priests were ignorant in the Scriptures; and in the Lewdness of their Lives did surpass the vilest of the People. Here Experience tells us, that in what Age soever, there are a great Number of superstitious People, there will never be wanting a few crafty Fellows to make use of this easy and pliable Humour to their own Ends,

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Now, as to those general Reasons that confirm us in the Protestant Principles, and make us stedfastly resolved against all Solicitations to Popery, we lay this down for our Foundation; that, since that which is the truest Religion, is the most certain Way to bring our Souls to eternal Happiness, we will never be enticed by any tallacious Pretences or Practices, to leave that Religion which we are assured is the true, and certain Way to everlasting Life.

If those of the present Church of *Rome* could be persuaded to reflect a little upon the Circumstances, the Beginnings, and the Progress of the reformed Religion, and the mighty Oppositions it has all along met with from Emperors and Kings, and from the Popes also, it might be sufficient to convince them, that God himself vouchsafes to fight it's Quarrel, and that the Force of Truth is such as neither the Power of Man, nor the Gates of Hell is able to root out.

The People of God are otherwise instructed now, than they were in those melancholy and ignorant Ages, when all the Pope's Sayings were held for Gospel, and all Religion depended only upon his Authority. Now-a-days the Holy Scripture is abroad, and the Writings of the Apostles are in Print, whereby all Truth and Catholick Doctrine may be proved, and all Heresies may be disproved and confuted.

Thus Christ put off the Devil when he was tempted of him. By the Holy Scriptures ought all Presumption, which doth advance it self against God, to be overthrown and conquered. Thus did the holy Fathers always fight against Hereticks. We may therefore say to the Papists, as St. *Austin* said to *Perilian*, the *Donatian* Heretick.  
(a) " Which of Us are Schismaticks, We or You? Ask not me, neither will I ask you: Let Christ be asked, that he may shew us his own Church." And again,  
(b) " Whether it be of Christ or of his Church, or of any Thing else whatsoever, pertaining either to our Life,

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(a) *Aug. contra Literas Perilian. Lib. 2. Cap. 85.*  
(b) *Ibidem.*



“ or to our Faith, I will not say, if I my self, but if an  
 “ Angel from Heaven, shall teach us otherwise than we  
 “ have received in the Books of the Law, and in the Gos-  
 “ pels, hold him accursed.”

In those Days the Catholick Fathers made no doubt but that the Christian Religion might be proved out of the Holy Scriptures, nor were they ever so hardy to take any one for an Heretick whose Error they could not evidently and apparently disprove by those divine Testimonies: Wherefore, it we that are of the reform'd Religion are Hereticks, and the Papists (as they wou'd fain be called) are Catholicks, why do not they do as they see the antient Fathers, which were Catholick Men, have always done? Why do they not convince and master us by the divine Scriptures? Why do they not call us again to be tried by them? Why do they not shew us how we have gone away from Christ, from the Prophets, from the Apostles, and from the holy Fathers? Why do they not do it? Why are they afraid of it? It is God's Cause, why are they doubtful to commit it to the Trial of God's Word? It can be for no other Reason, but because they fear the Judgment of the Holy Scriptures, which is the Judgment of God himself, and prefer before them their own Dreams and Inventions; and to maintain their Traditions, have defeated and corrupted now these many hundred Years the Ordinances of Christ and his Apostles.

The Religion we profess is no new Device, as has been already sufficiently proved, but the very same that our Lord Jesus Christ and his Apostles have left upon Record, in that Book which our Adversaries confess to be the Word of God; wherein we are sure, he that is to save us, hath laid down all Things necessary to Salvation, as also the Scriptures themselves, and the holy Fathers constantly teach.

Our Church proposes to her Members those three antient Creeds, which whosoever believed of old were not reputed Hereticks. We receive the first four general Councils, and all other Councils and Fathers while the Church remained uncorrupted; and made the Holy Scriptures the Rule of their Decrees, which they professed always to do with respect to the Doctrines they required to be

be believed : And there is not any one Article which we believe as necessary to Salvation, that was not believed in all Ages, and which is not now believed by all the Christians in the World, even those of *Rome* also. And all that we reject are Innovations, and most unreasonable and absurd idolatrous Practices and Opinions of later Ages, or of some particular Sect of Christians, superinduced in the Times of Ignorance and Superstition. For the Proof of these Doctrines of our Religion, we appeal to Scripture, on which we do not impose a Sense of our own, but by consulting the Originals, and Expositions of primitive Fathers, by firm Arguments, and fair and clear Consequences, we endeavour to prove to every Man's Reason and Conscience the Sense we give to be the best. Nor do we deny any Man the Liberty of making use of the best Means he is capable of, to understand our Doctrine, or the Scripture on which it is founded. We do not fly the Light, nor fear the Touch-stone, for no Man can like a Religion of God's prescribing the Worse, for his frequent reading God's Word. Our Cause needs no forged Evidence, nor do we impose our Faith upon any by capital Punishments, for want of better Arguments. We gain nothing by any one Article of our Religion, but the Salvation of those who believe them, and live according to them. And whosoever doth so, hath God's Word and Promise, as well as ours, that he shall be everlastingly happy, and obtain eternal Life.

We do enjoy all those Means that God hath appointed to make us knowing and holy here, and happy hereafter ; we have a true and regular Succession of Bishops, Priests and Deacons, (which are all the Orders that the Apostles instituted) solemnly ordained ; we have Prayers, Sermons, Sacraments, and not only the essential, but edifying Offices, to the building us up in our holy Faith, duly administered in a primitive and pious Manner, in our own Mother-Tongue in publick ; we neither adore any wooden or breadden God, but worship God only, and that in Spirit and Truth ; and we have without any Charge, ghostly Council and Comfort in any of our Needs from our Clergy, who are the most learned, laborious, and pious, (take them generally) of any Ministers in the Christian World.

World. We have great Variety of practical Books, for instructing us very plainly and fully in our Duty, and assisting us in our Devotion, nor can we want any Helps to make us Wise or Good, if we use that Care and Diligence which is in our Power, and our Protection, as Christians, obliges us to.

All which considered, it ought not to be thought, that we shou'd forsake the Protestant Religion, and chuse that of *Rome*, wherein there is nothing differing from our Faith, but what is newly invented, evidently false, and urged upon Men by Force, for the vile Ends of Covetousness and Ambition. And all these Reasons which confirm and secure us in our well-chosen Faith, may, we hope, in time, prevail upon all thinking, judicious Christians of the Church of *Rome*, to declare themselves of the same common Faith, deliver'd to the Saints; for as it is plainly and undeniably the clearest and best Way to secure their eternal Interest, so it is of the utmost Peril to their Souls, if they resist such Means of Conviction, and coming to the Knowledge of the Truth, as it is Christ Jesus.

## F I N I S.

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ERRATUM, Page 118, Line 17.

FOR, Endeavour three Things, *Read*,  
two Things.



